

THE
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CLV. ON THE STATE OF EUROPE, before and after the French Revolution, being an Answer to *L'Etat de la France à la Fin de l'An VIII.* By FREDERICK GENTZ, Counsellor at War to his Prussian Majesty, &c. &c. Translated from the German by JOHN CHARLES HERRIES, 8vo. Boards.

THE introduction by the Translator occupies 121 pages, and begins with a description of the work to which this volume contains an answer, which was written by Citizen Hauterive; Mr. G. says, "The work itself betrayed its origin throughout. It was every where marked by the most inveterate enmity to this country; and was evidently written with a view to convert the nations of the continent to the same sentiment. It announced and explained a variety of plans, for the gratification of the envy and hatred which it intended to excite; and it ought rather to have been called, A Dissertation on the Necessity and the Means of ruining England, than an Examination of the State of France." p. i, ii.

And again, "*L'Etat de la France*, is one continued attack, direct or indirect, upon the rights and interests, the credit and conduct, of Great Britain. No argument, no semblance of an argument, has been left untried to eradicate her politics, and to detract from her character." It is needless to anticipate Mr. Gentz's observations on this general scope of Hauterive's work; he has condescended to analyze some of the charges against a nation, to which he is himself a stranger; and nothing more is necessary to confute them." p. v, vi.

It then proceeds to review the rise
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and progress of a confederacy, called the Armed Neutrality; and gives a history of the events which have revived the subject from the year 1752, when the Prussian minister presented a memorial to the court of Britain, on account of some Prussian vessels having been taken and condemned as lawful prizes, for covering the ships and goods of the enemy then at war with Great Britain, till the convention between his Britannic Majesty and the Emperor of Russia in 1801. This is intended to refute an observation in Hauterive's book, contained in the following passage.

"I have mentioned the maritime preponderance of England; the consciousness of her superiority has given rise to pretensions which the relative weakness of other powers has permitted her to enforce as rights; whence two distinct maritime codes, the one acknowledged by all Europe, the other insisted on by England alone."

"To impute consummate ignorance to the writer of such a passage, would be to carry lenity too far. He was writing for the French government, and of course possessed better information. Though it be easy to guess the object, it is very difficult to conceive the assurance necessary for asserting that the maritime law insisted on by England, is one that she has set up in consequence of her naval superiority." p. x, xi.

In the course of this history, the translator plainly evinces that cabinets are influenced by selfish principles, while they profess to act for the general good. Circumstances will cause them to express different principles, and to adopt a different practice to that for which they had for-

merly contended, this is instanced in the conduct of the court of Sweden.

"How far the parties to this league were actuated by that sense of justice held forth in all their public declarations on the subject, may be easily seen from the conduct of one of them in the very first instance of its becoming a belligerent power; and, of course, entitled to exercise the right which it had opposed when England was in that situation. This happened in 1790, when a war broke out between Sweden and Russia. We have seen that the former of these powers was particularly active in the project for abolishing the practice of searching neutral traders, and confiscating the property of an enemy found on board. But that was at a time when Sweden was a neutral, and England a belligerent power. The case was now reversed; England was at peace, and Sweden was engaged in war. And behold, the full value of the right which had lately been contested, its justice and validity, were now acknowledged and maintained by Sweden. English vessels navigating the Baltic, and bound to the ports of Russia, were detained and visited by the Swedish cruisers, whose government even increased the list of contraband, so lately and so loudly complained of, by the addition of some articles (money and provisions, for example) till then not included in it." *p.* xxvi, xxvii.

A few other topics are then added, and Mr. Gentz's work is thus described.

"Mr. Gentz has divided the following work into three parts: the two first will be found interesting to the general politician; the last is particularly so to the English reader. The first part treats of the state of Eu-

rope before the French Revolution; the second describes the effects of that event, and the condition in which the continent has been left by the war to which it gave rise; and the third is a dissertation on the present relations of France to her friends and enemies. The fourth chapter of this last division is an inquiry into the complaints which have been so generally and so loudly urged on the continent against what has been strangely called, the "commercial tyranny of the English." Mr. Gentz has here displayed the falsehood of the opinions concerning the nature and origin of our commercial superiority, which have been industriously circulated by our rivals, and too easily adopted by ignorance or envy among the nations whom it was intended to excite against us. It will not be denied, that a refutation of such opinions is highly important to our interests; and it is obvious that the arguments on our side must in this case acquire considerable weight from the country and character of the person who has undertaken the cause of truth and justice. It must be remembered that it is a *Prussian* writer, entirely unconnected with England, and unbiassed by national prejudice, or views of party, who vindicates the character of Great Britain, and exposes the folly of regarding her wealth and power as detrimental to the prosperity, and incompatible with the security of the rest of Europe." *p.* xcii, xciii.

To the introduction the following articles are added. Copies of the articles agreed upon by the respective courts interested in the convention between his Britannic Majesty and Emperor of Russia. And the following tables are also subjoined:

General Total of the Population of England and Wales, returned to Parliament in pursuance of an Act 41 Geo. III.

	Houses.			Persons.		
	Inhabited.	By how many Families.	Uninhabited.	Males.	Females.	Total.
England	1,467,870	1,778,420	53,965	3,987,935	4,343,499	8,331,434
Wales	108,053	118,303	3,511	257,178	284,368	541,546
Army, Navy, &c. . . .	—	—	—	469,188	—	469,188
Convicts on board the hulks	—	—	—	1,410	—	1,410
Total	1,575,923	1,896,723	57,476	4,715,711	4,627,867	9,343,578

Extracts from the Marriage Registers of England and Wales, from 1785, to 1800, inclusive.

Years.	Marriages.	Average of 4 Years.	Average of 8 Years.
1785.....	68,112	66,630.....	68,341 — Peace.
1786.....	65,772		
1787.....	66,934		
1788.....	65,703		
1789.....	67,303	70,053.....	70,158 — War.
1790.....	71,270		
1791.....	69,259		
1792.....	72,382		
1793.....	69,437	68,285.....	70,158 — War.
1794.....	68,457		
1795.....	65,598		
1796.....	69,648		
1797.....	71,440	72,031.....	70,158 — War.
1798.....	75,861		
1799.....	74,172		
1800.....	66,652		

LOANS, 1793 to 1802 inclusive.

Years.		Sum borrowed.	Rate of Interest.
		£.	£. s. d.
1793	—	4,500,000.....	4 3 4
1794	—	11,000,000.....	4 10 11½
1795	—	18,000,000.....	4 15 9
1796	—	18,000,000.....	4 13 2½
	(Imperial)	7,500,000.....	4 12 6
1797	—	18,000,000.....	5 12 6
	—	14,500,000.....	6 7 0
	(Imperial)	1,620,000.....	6 15 10½
1798	—	17,000,000.....	6 4 11
1799	—	3,000,000.....	5 12 3½
	—	15,500,000.....	5 5 0
1800	—	20,500,000.....	4 12 2½
1801	—	28,000,000.....	5 5 5½
1801	—	8,500,000.....	4 16 9
1802	—	25,000,000.....	3 18 1½
	—	1,500,000.....	3 16 9

"There would be much to observe on this account, unparalleled in the history of nations, if we were speaking of the resources of Great Britain in general. But our object was only to shew that Hauterive has mistaken the nature of those resources, since he has supposed that at the peace there would be an end of them; that he is ignorant of the foundation of Public Credit in this country, since he has attributed it entirely to the effect of terror and alarm; and that his hopes have been too sanguine, if he has expected to see the strength of Great Britain diminished by a peace with France." p. cxx, cxxi.

The work, as has been noticed in a foregoing extract, is divided into three parts, which Mr. Gentz commences by stating the propositions actually laid down in, or plainly deducible from, the work; he answers and briefly describes his plan, which is to divide his book into "four principal parts: the first of which will be an *Inquiry into the State of Europe, before the War of the Revolution*; the second will treat of the *Situation of Europe during and after that War*; the third will consider the *present Relations between France and the other European Powers*; and the fourth will examine the *internal Constitution of the French Republic*: taking them all, however, in those points of view in which the author has considered them." p. 4, 5.

Part II. Of the political situation of Europe, before and at the breaking out of the French Revolution.

Chap. I. contains the inquiry, how far did the treaty of Westphalia establish a system of public law in Europe?

This chapter describes the nations particularly interested in the treaty, and the impossibility of framing a permanent federative constitution.

"The fate of empires is no less subject to vicissitude than that of individuals: owing to the inequality of their respective progress, to the unexpected growth of new branches of industry and power, to the personal and family connexions, and still more, to the opinions, the characters, and the passions of their rulers, there must necessarily happen many changes which no human wisdom can foresee, much less provide against. Each of these changes occasions new wants, new plans, and new pretensions; endangers or destroys the former equilibrium; presents fresh difficulties to the statesman, and renders it necessary to revise the system, and define the respective rights anew. Impossible as it is for the code of laws of any nation to provide for every possible future variation in the character and manners, the civil, moral, and domestic condition of its inhabitants; even so impossible is it to establish an eternal system of public law, by means of any general treaty, however numerous the objects which it may embrace, with whatever care and ability it may have been combined." p. 9.

Chap II. How far has the treaty

of Westphalia been subverted by subsequent events?

In this chapter the author shews that the circumstances which Haute-rive asserts to have infringed on the treaty, have not had such a tendency. And on the subject of the elevation of Prussia, the protestant interest, as connected with the treaty, is observed, and the author remarks, "The differences of religion have lost the importance which was formerly attached to them; the deep shades they cast upon the face of society, a century ago, are now softened down. Opinions and articles of faith, which in former times have armed one half of Europe against the other, are now looked upon with coldness and indifference: the slightest political connexion binds men and states more firmly now than all the professions of religion in the world; and without entering here into any comparison of the merits of what now interests us, and of the objects that formerly used to agitate mankind, and occasion the most important events; it is a truth established by history, that the manners, interests, politics, factions, and enthusiasm, the wisdom and folly of the present, are not those of former times." p. 29, 30.

In supporting his argument, that the elevation of Prussia has been productive of a beneficial and not of a pernicious tendency, it is observed,

"But if we take a more comprehensive view of this subject, we shall find ourselves much inclined to acquit even Louis XIV. of the greater part of those reproaches which the short-sightedness of the present age has so abundantly heaped upon him. It was not Louis XIV. but the natural course of things, that produced those great armies—that enlarged system of administration—those extensive political plans. They were necessary consequences of the progress of civil society. In proportion to the advancement of civilization, of industry and riches among nations, the measure of their wants, their desires, their expences, their domestic and public existence, is increased; the sphere of their activity, their propensity to extend their limits, the ambition and the power of their governments, are enlarged. A rich individual has more servants, more houses, more horses, more plans, and more caprices than a poor one;

a rich and cultivated people have more public institutions, more ministers of state, more soldiers, more luxury, and a greater spirit of enterprise, than one which is poor and uncivilized. This is all in the natural order of things. There may, no doubt, exist in the most opulent nation, a dangerous disproportion between the means and the will; between the strength and the desires of such a people; and, especially, the military force, that great instrument of influence and dominion, may be out of all proportion to its foundation—the population and revenues of the country. But, whatever particular instances may be adduced of the transgression of these rules of proportion, and of the errors of some governments; there was, on the whole, no such disproportion to be seen in general at the commencement of the revolution. The military force had advanced in a degree, and to a state, coinciding with the progress of society. The sudden aggrandizement, the influence, and the example of the kingdom of Prussia, did not push them beyond their just and natural limits. In all human probability, the armies of the remaining nations would have been no smaller, their systems of finance no less complicated, the relations between their efforts and their strength no other than they actually were, had this new meteor never risen in the political firmament of Europe." p. 34—36.

In discussing the commercial and colonial system, the author writes:

"2d. The extension of the commercial and colonial system was not the immediate effect of the avarice or ambition of any particular European state; it was a general, necessary, and unavoidable result of the expansion of the human mind; and every event derived from that source, must be, in some way, compatible with the objects of social existence, and of course with the maintenance and security of a federal constitution and law of nations.

"I am here engaged in the discussion of a particular object, and not writing a general history of human nature. But whoever has thoroughly investigated this subject, will readily allow me, that, in a state of society, the different branches of human activity are gradually and successively

developed, each at its proper period; that when agriculture and manufactures have arrived at a certain degree of perfection, the desire of foreign commerce is naturally awakened; that although the object of this propensity may be retarded or accelerated by adverse or favourable circumstances, the persevering activity of mankind will sooner or later accomplish it; that it will at length gain access to distant and unexplored regions, and succeed in its unremitting endeavours to connect all the parts of the earth; that the produce of remote countries becomes a new spur to industry; and industry, so excited, explores and cultivates those lands; so that the productions of new regions operate to increase the activity and to multiply the commercial relations of the old; that this gives new life even to the interior of the more civilized countries, and multiplies the objects of traffic; that industry produces riches, and riches reproduce industry; and thus commerce at length becomes the foundation and the cement of the whole social edifice.

"This is not determined by the presumption or caprice of man; it is founded on the eternal order of human nature, and is the effect of that irresistible impulse, by which every great and beneficial change, every truly universal and important event in the history of mankind, is produced. To this principle we must refer, not only the origin, but the progress and extension of commerce. Hence too the important discovery of America; for we may confidently assert, that it could not ultimately have escaped mankind, had it not been accomplished so early by the adventurous spirit of a few extraordinary and enterprising men. Hence the system of commerce and colonization, with all its actual and possible ramifications and extent. Hence the independence of remote climates, not created nor cultivated for us only, and the new sources of opulence to which Europe is invited by their freedom and independence. Hence too humanity will hereafter derive many invaluable blessings, will behold many a splendid era, if the free display of this active principle be not checked by blind authority, and if human ingenuity do not aspire to be wiser than Divine Providence." p. 41—44.

The third chapter investigates the following question :

Did there exist at the beginning of the French Revolution any public law in Europe?

This chapter commences with a view of the internal condition of the nations of Europe before the Revolution. The subject is first treated in a general way, after which the author particularizes the situation of each nation. Russia, Austria, Prussia are each noticed, and the author then proceeds to the following observations upon England:

"The slightest glance at the affairs of the British empire, is sufficient to banish every idea of decay and disorganization. The condition of that kingdom after the American war, was the first complete demonstration of the true principles of the wealth of nations, which had remained so long unknown. The loss of her colonies was the first era of the lasting and independent greatness of Britain. It was after the year 1783 that she became conscious of her real strength, and clearly understood the true grounds upon which it rested. Until then she had more or less partaken of the errors and misconduct of the rest of Europe, derived from an imperfect knowledge of the system of commerce. She now took the lead of all, in a new career, and upon better principles. The French Revolution, which interrupted the progress of all Europe, undoubtedly confined and retarded the completion of the masterly system of administration adopted in England. It is a phenomenon sufficiently extraordinary, which can only be explained by the history of its government during the preceding ten years, that Great Britain should have been able to maintain itself entire and unshaken in the dreadful war excited by that Revolution. What it might have attained to in a continuance of peace, must be a matter of mere hypothesis; but this hypothesis will receive a place among the clearest political truths from those who have been accustomed to study the true sources of the prosperity and strength of nations." p. 79, 80.

The rest of the European nations follow, and this subject concludes with remarks upon the state of France toward the close of the monarchy: the author then proceeds to state the political relations of these

countries. In discussing the political relations of Prussia, the author introduces the following remarks on the division of Poland.

"I have already, in the preceding part of this work, expressed my opinion concerning the justice and propriety of that measure. This I once more repeat; and will here distinctly declare my sentiments of that and every similar political proceeding: these are, that the principles of the federal constitution ought to be as sacred in the general system of nations, as the laws in the interior of every state; that no political consideration, whatever its importance, or general utility, can excuse an action manifestly unjust; that justice ought to be the first and prevailing principle in all views of policy, in every possible conjuncture; that the violation of that principle, although it may occasionally and partially, or in its remote or accidental effects, be productive of good, is nevertheless always ruinous in the end; and that no situation, no wants, no declared or secret motives, no future hope, no pretext of private or general interests, can justify such a violation.

"This declaration will, I hope, sufficiently exempt me from the imputation of becoming the defender of proceedings, which, by disguising usurpation in the cloak of justice, by trampling under foot the most sacred principles, and by undermining the credit of all governments in the minds of all people, have brought so many misfortunes upon Europe. But while I thus condemn the *principle* of the Polish partition, I may be permitted to differ widely from those opinions of its *consequences*, that prevail among the political writers of the present day, especially with regard to its influence on the balance of power. After attentively considering the subject, I am persuaded the partition of Poland was very far from being prejudicial to that balance; which, in a certain point of view, it even contributed to preserve; and that it has rather been favourable, than adverse, to the maintenance of peace and tranquillity in Europe." p. 131, 132.

A vast deal of political, and, as it relates to England and her wars with France, historical information is contained in this chapter, which concludes with general observations.

Part II. Of the situation of Europe after the French Revolution.

In this part the author examines the principles upon which the coalition against France was formed, and vindicates it.

Part III. Of the present relations between France and the other European states.

Chap. I. contains general observations, which, at considerable length, shew the great preponderance of France in the balance of power in Europe, by her acquisition of territory and strength.

Chap. II. Of the relations between France and her allies.

This chapter concludes thus :

"Ere we discuss the political conduct of France towards her allies, we must at least wait till she has allies. Those who are now honoured with that appellation, are, at best, only her clients. It will be time to speak of the alliances of France, in the true sense of the word, when she shall be connected upon free and equal terms, with one of the greater powers of Europe; one of those which have hitherto maintained their independence. But in the present state of things, may the guardian angel of Europe avert such an event! An alliance of France, preponderant as she now is, with any of the principal powers, would lead to incalculable mischief, would probably be the signal for endless misfortunes." p. 276.

Chap. III. Of France and her enemies.

Chap. IV. An enquiry into the principal causes of complaint against the commercial tyranny of the English. First, the navigation act: second, the monopoly of Trans-European dominions: third, the monopoly of British manufactures. These enquiries are thus closed, and with them the work closes.

"I conceive that the foregoing observations have nearly fulfilled the object I had in view. My design was to rectify the prevailing opinion, with respect to the dangers and evils arising from the commercial superiority of England. I flatter myself I have sufficiently proved, that neither the maritime statutes of Great Britain (I speak of her domestic regulations), nor what is called the British monopoly of colonial produce, nor the indisputable superiority of her manu-

factures, afford any real or just cause of accusation or complaint. In my enquiry into these complaints, I have uniformly adhered to those principles, which every enlightened mind now reverences with unqualified assent; which alone can lead to the perfection of political economy; and from which Europe has to expect the most important improvements in every branch of general welfare. On these indisputable principles, it is evident that what the ignorant multitude, instigated by sophistical declaimers, decry as the commercial tyranny of the English, is in reality a most essential part of the wealth, an active principle of the industry, and a fruitful source of the present and future riches of all nations; that the only method of diminishing the superiority of British industry, which can be recommended or admitted, is the promotion and encouragement of the same activity in other countries, which would benefit the whole without injuring England; and that every project for actually destroying the foundations of Britain's power and commercial greatness, by direct and violent attempts upon it, must ultimately prove its author an enemy to the general welfare of Europe.

"There is, therefore, nothing in England's commercial system, and in the influence of that system upon the welfare of other nations, which can support or justify the heavy charges brought against her. In her peaceful relations, we see her in constant and perfect harmony with the domestic interests of the social system of Europe. If she have in any way deserved the reproaches of her numerous adversaries, the causes must be sought in other relations; they must be founded on her conduct in war, towards countries not immediately engaged in it; and on the abuse of her well-armed superiority in her oppression of the weak. How far they really are so, will be discussed in a sequel to the present work." p. 356—358.

This work contains much information highly interesting to the politician, and entertaining to the general readers.—A few notes are added at the end.

CLVI. THE EVIDENCE for the Authenticity and Divine Inspiration of the Apocalypse stated and vindicated from the *Objections of the late Professor, F. D. MICHAELIS, in Letters addressed to the Rev. HERBERT MARSH, B. D. F. R. S. Fellow of St. John's College, Cambridge, 8vo. stitched.*

THIS work consists of ten letters, in the first of which the author assigns his reasons for writing them, and particularly for his addressing them to Mr. Marsh. These reasons may be discovered in the following extracts:—"If your annotations had been extended to that part of your author's work which treats of the Apocalypse, the observations, which I now lay before you, would have been rendered unnecessary; for I persuade myself, that if your learned labours had accompanied your author, in his chapter on the Apocalypse, many of the opinions, which he has there advanced, would have received considerable correction." p. 2.

"It is my object to engage an author of your ability in a work of this kind, and at the same time to suggest to his consideration observations which have occurred to me; some of which, I trust, may be made subservient to correct those notions which have a tendency to exclude from the canon of Sacred Scripture one of its most important and well attested books." p. 3.

The second letter contains the method pursued in this enquiry, which is thus expressed:

"In the following letters, I propose to review the evidence which has been adduced for the authenticity and divine inspiration of the Apocalypse; to add thereto some few collections of my own, and occasionally to make remarks on those observations of Michaelis which tend to invalidate it.

"This evidence divides itself into *external* and *internal*. The *external* is that which is derived from credible witnesses, from the early writers, and fathers of the Church. The *internal* is that which results from a perusal of the book.

"Michaelis appears to be an unfair reporter of the external evidence for the Apocalypse. He seems to have approached it with a prejudice against it, a prejudice occasioned by the opi-

nion which he had previously formed of its internal evidence. For it appears from passages in the first, fourth, fifth, sixth, seventh, and eighth sections of his chapter on the Apocalypse, that he considered the prophecies of this book as still remaining dark and unexplained. He professes that he does not understand them; he declares himself dissatisfied with the attempts of other writers to shew their meaning and completion; and he esteems the contradiction of these interpreters to be more unfavourable to the pretensions of the Apocalypse, than even those ancient testimonies, that external evidence, to which he attributes no preponderance in its favour. Now, as they who appear to themselves to have discovered, in the completion of the Apocalyptic prophecies certain proofs of its divine origin (for a series of prophecy, punctually fulfilled, must be divine) will be disposed to examine the external evidence with a prepossession in its favour; so he who, by examining the internal evidence, has formed an opinion unfavourable to its pretensions, will enter upon the study of its external evidence with that kind of prejudice which I think visible in the writings of this able and learned man. By this observation, I do not mean to detract from the good faith and candour of Michaelis, which I find frequently, and indeed generally displayed even in this part of his work. But a prepossession of this kind is apt to lead a man unwarily into partial views. I have myself experienced both these prejudices with respect to the Apocalypse, and I know the involuntary influence of each. There was a time when I considered the prophecies of the Apocalypse as dark and inexplicable, and its claim to divine authority as rendered very suspicious, by the discordant and unsatisfactory explanations of them. So that, applying myself to the examination of the external evidence of the book, I felt myself inclined to object to it, and to diminish its influence. But, in the progress of my studies, I experienced a contrary bias. A more diligent examination of the prophecies of the Apocalypse, and an application of them to ecclesiastical history, occasioned me to form another conclusion respecting its internal evidence. I began to see that the objection to the

Apocalypse, derived from its obscurity, was unfounded; and I then reviewed its external evidence, with perhaps, a prepossession in its favour.

"But, in our examination of the external evidence, we ought, so far as human infirmity may permit, to be free from any such partiality; and to forget, for a season, our previous conceptions of the weight of its evidence internal. The two evidences, external and internal, should be kept apart; they should not be suffered to incorporate; each should be considered with reference to itself only: after which separate examination they may usefully and properly be brought together, and be allowed their due influence upon each other.

"Such appears to me the method of proceeding in this inquiry, so as to arrive at a fair and just conclusion. This method has, however, not been usually pursued. The writers, who have presented us with the two kinds of evidence, have not kept them apart. When they treat, for instance, of the external evidence of Dionysius of Alexandria; when they state how far it appears from his writings, that he considered the Apocalypse as a sacred book, delivered down to his time as such from the early fathers of the church; they moreover produce, and under the same head, the criticisms of this writer on the style and manner of the book; which consideration belongs to the subject of internal evidence.

"In the following pages it will be my endeavour to keep these two evidences apart, until they have been separately considered, and may safely be suffered to unite. This method, so far as it can be followed, will tend to prevent the operation of prejudice, and to facilitate the production of truth.

"I shall proceed, first, to the consideration of the external evidence, which is found to establish, or invalidate, the divine authority of the Apocalypse. *p.* 4—6.

The third letter contains the various opinions as to the time when the Apocalypse was written, which the author states to be in 96 or 97, probably, at the beginning of the latter.

In the fourth letter the author proceeds to state the external evidence

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arising from the testimony of Irenæus, and of other fathers of the church who preceded him; of Ignatius, of Hermas, of Polycarp, of the writer of the epistles relating Polycarp's martyrdom, and of Papias.

Letter the fifth contains the testimony of Justin Martyr, of Athenagoras, of the Churches in Gaul, of Melito, of Theophilus, of Apollonius, of Clemens of Alexandria, of Tertullian, accompanied by a biographical chart, after the manner of Dr. Priestley's, of writers in the early Christian church, who appear to have afforded Evidence in favour of the Apocalypse.

In letter the sixth, the evidence against the Apocalypse, during its first century; the rejection of it by Marcion, and by the Alogi; and their objections, so far as relate to external evidence, are examined.

In letter the seventh, the testimonies of Hippolytus and Origen are considered, with the objections of Caius, and of Dionysius of Alexandria, and of others before him; and animadversions on the conclusion of Michaelis respecting the evidence.

Letter the eighth contains the testimonies of Gregory of Neocæsaria; of Dionysius of Alexandria; his private opinion; of other writers in this century; of Eusebius, and of the fathers in his time and after him; of the reception of the Apocalypse at the time of the Reformation.

The ninth letter introduces the internal evidence respecting the Apocalypse; from the completion of its prophecies; from its correspondence in point of doctrine and imagery with other books of the New Testament: objections of Michaelis answered. True character of the beauty and sublimity discovered in this book; argument thence derived; comparison of the Apocalypse with other books of the same age, pretending to divine original; of Hermas; of the second book of Esdras. Objections arising from the obscurity of the book answered.

In examining the internal evidence the author observes.

"If all, or indeed most Christians, were agreed upon the same interpretation of the Apocalyptic prophecies, this question might be determined by a short and summary proceeding. It would only be necessary to ask—

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Have these prophecies been fulfilled? for, if it be answered in the affirmative, the consequence immediately follows; the prophet was inspired, and his book is divine.

"This criterion may, in some future time, when the apocalyptic prophecies have been more successfully studied, produce sufficient evidence to the point in question. But it cannot be applied at present, so as to produce a general conviction. We must argue from points in which there is a more general agreement. Omitting, therefore, for the present, the important question (which it would take a very large compass to discuss) whether the prophecies have been generally fulfilled or not, we may consider the book independent of this evidence. We may compare the doctrine which it exhibits, the pictures and images which it presents, with those contained in other acknowledged books of divine Scripture.

"To do justice to this topic, would require a regular commentary on the whole book; a particular induction of passages, by a comparison of which with other texts of Scripture, their agreement or dissimilarity would appear, and arguments be derived to determine, whether it came from the same source. This proceeding would be too extensive and voluminous for the sketch I now offer: but, as I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights as in other sacred Scriptures; yet not delivered in such a manner as to be apparently copied from other inspired writers, but from some original prototype, the same which these other writers also seemed to have copied. There is, in short, between the writer of the Apocalypse and his predecessors in the sacred office of prophet, that *concordia discors*, that agreement in matter, but difference in manner, which is observed in painters, who delineate and colour in different stations from the same original object; and this will be allowed to be a strong *internal* evidence of the divine original of the Apocalypse. I

should feel myself obliged to treat more at large this subject, if much had been advanced by the adversaries of the Apocalypse to deny this fact. The ancient objection made by some before Dionysius, that 'the Apocalypse is unworthy any sacred writer,' is not now persisted in, and deserves not a particular refutation; it will indeed be refuted in every step as we proceed.

"Michaelis has allowed that the internal structure of the Apocalypse is noble and sublime, that 'the imitation of the ancient prophets is, for the most part, more beautiful and more magnificent than the original; more short, more abounding in picturesque beauties.' Whilst I agree with our author in this decision, I would point out the cause of it. It is not to be accounted for from the genius of the writer, (for there is in him no aim at eloquence) he drew simply, nay, with rude outlines, from the heavenly objects before him; they were frequently the same objects from which other sacred penmen had coloured; but they were presented to the writer of the Apocalypse in a more noble attitude and appearance by his divine Conductor.

"THE DOCTRINES OF CHRISTIANITY are by no means a principal subject of the Apocalypse; but if we advert to the doctrines delivered in this book, we shall find the same congruity with other apostolical writings. No doctrines are herein taught which are in the least at variance with any divine revelation of the New Testament." p. 63—65.

After amplifying this subject the author adds,

"We may, therefore, truly assert of the Apocalypse, that, fairly understood, it contains nothing which, either in point of doctrine, or in relation of events past or to come, will be found to contradict any previous divine revelation. It accords with the divine councils already revealed. It expands and reveals them more completely. We see the gradual flow of sacred prophecy (according to the true tenor of it, acknowledged by divines) first a fountain, then a rill, then, by the union of other divine streams, increasing in its course, till at length, by the accession of the prophetic waters of the New Testa-

ment, and above all, by the acquisition of the apocalyptic succours, it become a noble river, enriching and adorning the Christian land." p. 67.

Concerning the peculiar excellence of the sacred writings it is observed,

"In the word of God there is a grandeur and majesty independent of the accidents of language, consisting in the greatness and sublimity of the things revealed. Men of genius may catch some sparks of this heavenly fire, they may imitate it, and with considerable success; but no one is found so confident in this kind of strength, as to neglect the arts of composition. Mahomet was a man of superior genius; in writing his pretended revelation, he borrowed much from the Sacred Scriptures; he attempted often, in imitation of them, to be simply sublime; but he did not trust to this only, he endeavoured to adorn his work with all the imposing charms of human eloquence and cultivated language; and he appealed to the perfection of his composition, as a proof of its divine original. Such an appeal would have little served his cause in a critical and enlightened age, which would expect far other internal proofs of divinity than what result from elegant diction. The learned of such an age would reject a prophet appealing to a proof which has never been admitted with respect to former revelations; a prophet, who, both in doctrine and in the relation of events, past and future, is seen to contradict, or add strange extravagant conceits to the credible and well-attested revelations of former times." p. 69.

The tenth letter contains internal evidence respecting the question, whether or not the Apocalypse was written by St. John. Dr. Lardner's opinion. Opinions of others. Arguments of Dionysius of Alexandria, under five heads, and answers thereto, and to the objections of Michaelis. Inquiry whether John the Evangelist, and John the Divine, were understood by the ancients to be the same person. Proof, from a passage in the Apocalypse, that it was written by Saint John.—Conclusion.

CLVII. THE HOLY BIBLE, &c.
Published for JOHN REEVES, Esq.

(Concluded from page 629.)

"IN planning this edition, I constantly kept in view the original work of the translators, and the practice of the two Universities in their editions of it; and I have always endeavoured to adapt my design so as to be justified either by one or the other. Wishing to give a plain text; to look like other English books, I was desirous of disencumbering the margin from the numerous parallel passages, that seem to load the page, while they contribute little that is useful to the generality of readers. I found, that these parallel passages were very few in the first edition in King James's time, and that the present number had grown by gradual additions, derived from the industry of successive editors. The much greater part of them, therefore, might be discarded without interfering with the original work; and the Oxford and Cambridge editors have dismissed the whole of them, in some of their late octavo Bibles. This was authority enough for me to do the same; but, in this case, as in that of the arguments of the chapters, I have provided a substitute; for in the notes will be found all the references to parallel passages, which appeared to me necessary for explaining the text. Some might, indeed, be added, that would be of use; but for many of the others, they conduce more to a curious comparison of words and phrases, than to any true illustration of Scripture.

"The other branch of marginal matter appeared to me of a much more important nature; I mean the Hebrew and Greek renderings, as they are called. These are such translations of the original as give another, or a more literal, sense of a word or phrase in the original, which could not properly be introduced into the text itself; these were wisely placed in the margin by the translators, in order to afford additional light to the reader. I considered these, as a real part of the translation, no less than the text itself, and that no Bible was fairly given to the public, that was without them. I have, therefore, retained the whole

of the Hebrew and Greek renderings in this edition; and I regret that there is any example of disregarding them in others, which, for that reason, I cannot look upon as genuine editions, though coming from authority. Extricated as these renderings are, in this edition, from the heap of parallel passages, with which they are confounded in the quarto editions, they will, I hope, attract the reader's notice, and thus contribute their share towards conveying the true sense of the words and phrases of the original language.

"Such is the plan upon which I have exhibited the text of our Church Bible. For the text itself, I made choice of the Oxford Bible, which was adjusted with great care in the year 1769, and which the university has made the copy in all reprints, ever since. I directed the printers to follow that copy implicitly; and if there is any deviation, even in the punctuation, it is from an error in the press, and not by design.

"To the text of the Psalms I have added, in another column, that of the Psalms in the Common Prayer Book. These two texts are of different characters; the former is nearer the Hebrew, but the latter seems to have less difficulties; those will become still less by a comparison with the Bible text; and the two will reflect a light upon each other, that must make both better understood.

"Although I persuaded myself, that the Bible was more likely to be read, and would be read with more interest, and intelligence, if the text was presented to the reader in the form in which it is disposed in this edition, yet it seemed to me necessary, that the text should be accompanied with some explanatory notes, before it could be said to be upon a footing of equal advantage with other ancient writings. In order, therefore, to make the work as complete as I could, I resolved to compile some short notes both to the Old Testament and the New; I did not feel courage to bestow the same pains on the Apocrypha. The rule I laid down to myself for framing these notes was this; that they should be very numerous, and very short; so that nothing might be passed over that appeared in the least to need annotation; and that no annotation

should digress from the text; but, on the contrary, that every note should keep the text closely in view, and should bring the reader back to it, as soon as it had served the purpose of explaining the difficulty that occasioned it. Further, I resolved to keep out of these notes every thing that was learned, or curious, or novel. Formed upon this principle, they aim at nothing, but to give a plain interpretation of Scripture, such as has been known and well received for many years; and, as they are intended for English readers of every class, so both learned and unlearned, I should think, may find something in them that will be useful.

"In giving this new form to the English Bible, I claim little merit to myself beyond that of the labour and expence; the authorship is of a very humble sort; it is that of bringing forward the works of others, and placing them in a situation where they may be more useful to the public. The substance of every thing, that may be thought valuable in this edition, is to be found in books a century old; little of it is mine, but the selecting, adapting, and wording. If there has not always been judgment in the choice, nor every where success in the execution; if I have done too much in one place, and too little in another; I hope allowance will be made for such inequalities, considering that the work is long, and various, and the attempt new." p. xi—xv.

CLVIII. *ENGLISH COMPOSITION, in a Method entirely new, with various short contrasted Examples, from celebrated Writers, the whole adapted to common Capacities, and designed as an easy Help to form a good Style, and to acquire a Taste for the Works of the best Authors. By the Rev. G. G. SCRAGGS. To which are added, an Essay on the Advantages of understanding Composition, and a List of select Books for English Readers, with Remarks, 12mo.*

THIS little work is introduced with an essay on the advantages of understanding composition, in

which we notice the following remarks:

"As to the **ADVANTAGES** of understanding composition, much may be gathered from what has been advanced, therefore only a few of the benefits will be considered.

"1. Such a knowledge gives a great insight into any subject, either heard or read. They who do not understand grammar and rhetoric, are liable continually to mistakes. Even supposing that they have quick natural abilities, still, as our tongue is so equivocal they must have very imperfect conceptions. On the contrary, such as know the rules of composition, very soon enter into the meaning of what is expressed in words, and thus errors are detected, and great improvement speedily received. This knowledge also includes such an extensive acquaintance with the meaning of phrases as well as words, with all their corresponding connections, that those who properly understand composition, may be said to be masters of the English language.

"Our reasoning powers are greatly assisted by this knowledge. We are not indeed to expect that it will of itself make profound logicians, but it will be a considerable help for that purpose. Thus, an acquaintance with composition teaches us to analyze that which we hear or read, and to reason upon its beauties or defects. This will lead to further investigations, and so by degrees the powers of the mind are strengthened.

"3. A taste for the beauties of language increases mental pleasures. As the excellencies of nature or art are not much relished by persons of little taste, so it is with respect to a good style. For instance, Addison may be admired by superficial readers, but as they can discern only a few of his beauties, their pleasures from perusing his writings must be small. On the other hand, one who is well acquainted with the properties of good language, discovers many more excellencies in the works of Addison, and consequently receives much more delight from reading them. These remarks are equally applicable to what we hear. Thus, an illiterate serious person may admire a gospel preacher who uses good language, but a hearer of this kind

can never receive so much profit and pleasure as gracious learned persons have in hearing such a minister. In these respects we may see that one who understands composition has manifest advantages over those who, though sensible and pious, are without this knowledge.

"4. By using good language, we may add charms to truth. It is well known, that many excellencies on moral and literary subjects are obscured by feeble expressions, but what is worse, the glorious truths of the gospel appear to great disadvantage with mean language. Here perhaps it may be observed, that the Almighty has not owned some ministers who are very correct, while he has abundantly blessed the labours of many who use low expressions. To this it may with truth be replied, that as God is a sovereign, he will bless his word when, and by whom he pleases. None however will dare to say, that this is on account of the mean language which some use: on the contrary, it is likely to suppose, that if such worthy ministers were not to use vulgar expressions, and to endeavour to be more correct, that they would be still more useful. By good language, the author does not mean to recommend any thing like a bombastic style, which is not fit for the press, and much less for the pulpit. Our style may be sufficiently plain, and yet neat or elegant, which is the proper dress for truth of every kind. Some writers have remarked, that it does not stand in need of any embellishments. This is very just with respect to the intrinsic value of truth, but it certainly shines with double lustre, and is likely to do more good when properly ornamented." p. xvii—xxi.

This is followed by a select library for English readers with remarks, and the work is then divided into six chapters. The first containing a description of the ten parts of speech, with the rules of syntax exemplified under each: the second contains various contrasted phrases or expressions: the third, divided and transposed sentences: the fourth, the principal figures of speech with contrasted examples at the end: the fifth, short examples of different kinds of good English language; and the sixth, brief directions how to form a suitable style.

* * In an extract from the preface to *Instructive Selections*, by the same writer in our last No. the word "most" was inserted by mistake p. 629, col. 1. line 8 from the bottom.

CLIX. PUBLIC CHARACTERS of
1802, 1803, 8vo. boards.

THE characters contained in this volume are Lord Auckland—Dr. Jenner—The Goldsmids—Dr. Vincent—Lord Macartney—Lord Harrington—Archdeacon Paley—Admiral Roddam—Sir Richard Hill, Bart.—Rev. Rowland Hill—Dr. John Law (Bp. of Elphin)—Dr. George Hill—Admiral Sir Roger Curtis, Bart.—Dr. Thornton—Major General Ira Allen—Mr. Thomas Jones, of Cambridge—Dr. Trotter—Rev. Richard Polwhele—Mr. Harris, of Covent Garden—Mr. Christopher Anstey—Mr. William Gifford—Professor Carlyle—Mr. Henry Mackenzie—Dr. Busby—Mrs. Billington—Mr. William Hutton—Dr. William Thomson—Sir William Ouseley—Sir Francis Burdett—Mr. James Watt—Mr. John Palmer, late of the post office—Lord Minto.

The following circumstance in the history of Lord Macartney ought to be generally known, as it reflects the highest honour upon his lordship's character.

"In the space of four years he had so fully evinced his services to be, in the highest degree, useful, to the company's affairs, that, in February 1785, he was appointed to the high and almost imperial office of Governor General of Bengal. This appointment, however, he chose to decline.

"In January, 1786, he arrived in England. And the accounts of his services were so satisfactory to the East India Company, and to all who had in this country, any interest in East India affairs, or any controul over them, that he was again requested to return to administer the chief authority in India. He, however, again declined to accept of this office. Of the additions to his fortune from the emoluments and advantages of his official situation at Madras, he gave an account upon oath, by which it appeared, that even Cicero returned not from Cilicia

with purer hands. He had acquired nothing but what fairly arose out of his salary, and from allowances authorized by the court of directors. An example of such abstinence in a place of great trust and high command, was not defrauded of its due praise. It was consigned to remembrance in the records of the transactions of the court of directors. And, a pension of 1,500l. sterling a year was bestowed to reward equally the important services which this illustrious nobleman had rendered to the company, and his great pecuniary moderation. A pension of 500l. a year was, likewise, granted, to reward the services of his friend and secretary, the late Sir George Staunton." p. 81—83.

In reading the account of Admiral Roddam, we were highly gratified with the repeated instances of his bravery and fortitude, and we are persuaded our readers will participate with us in perusing the following extracts.

"Captain Roddam served in the Greyhound frigate in Holland, under Commodore Mitchell: he was afterwards ordered to join Admiral Watson at Louisburgh, and was by him stationed at New York three years, from whence he returned to England in 1751, and on the 30th of January, 1753, was commissioned for the Bristol guardship, of 50 guns, at Plymouth, where he served about a year, and in 1755 he was appointed to the Greenwich, also a 50 gun ship, sailed to the West Indies, and was upon the Jamaica station till 1757. At this period, being on a cruise off Hispaniola, on the 16th of March, early in the morning, plying off Cape Cabroon, the Greenwich fell in with four French line of battle ships, two frigates, and a storeship, which the officers and crew of the Greenwich all fully supposed and asserted were merchantmen convoyed by two frigates; but Captain Roddam saw otherwise, and, though late, convinced his ship's company of their mistake, as they proved to be the Tonnant, of 84 guns, commanded by Admiral Bofromont; the Desauuncene, of 74, Captain Blonal; the Diadem, 74, Captain Rosele; l'Eveille, of 64, Captain Merville; Inflexible, of 64, and the Savage and Le Bronne frigates, with a twenty gun storeship.

This squadron being to windward sent one of the frigates to reconnoitre, which Captain Roddam perceiving, and finding there could be no chance to escape, used every manœuvre to draw her toward the Greenwich. This ship being painted in the manner of the French, he hoped to decoy the frigate, for which he had prepared men to board, with an intention of sending her immediately to Admiral Townshend at Jamaica, with intelligence of the situation and number of the enemy; but the French frigate soon discovering the Greenwich to be a two-decked ship, made great exertion to shelter herself amidst the French squadron. The Diadem first began firing at nine o'clock, and from that hour till nine at night the Greenwich was incessantly attacked by one or other of the fleet. Captain Roddam again prepared to board the l'Eveille, a 64, being the best sailing ship; but several of the enemy renewing the action at the same time, the Greenwich became so much injured in her rigging, that she was quite unmanageable, which compelled Captain Roddam to relinquish his hopes of boarding. He then called his ship's company together, and told them he had done all in his power to preserve his majesty's ship, but if any of them could point out the French admiral's ship the Tonnant, he thought the Greenwich could yet divert her an hour or two. The officers (of whom the present Admiral Sir James Wallace, then a lieutenant, was one) and the whole ship's company answered, 'They must obey their captain; but they had been unceasingly shot at for twelve hours, and supported an action they believed longer than any ship had ever before sustained.'

"At half after nine at night, it being the opinion of all the officers that Captain Roddam had done every thing that could be done for his majesty's service, and that engaging any further could only tend to sacrificing the men; the sixty-four gun ship being then within hail, and the others close a-stern of her, Captain Roddam ordered the colours to be struck: the French ship, l'Eveille, presently hailed Captain Roddam to hoist out a boat and go on board the sixty-four, which he repeatedly refused to do; and finding his interpreter had

said "every thing being cut away 'they could not get a boat out,' instead of saying, 'Captain Roddam *would not*,' he himself hailed, and enquiring if any one on board the l'Eveille spoke English, he was replied to by a voice he knew, a Mr. Giddy, a Danish officer, who had served in the preceding war with Captain Norris in the Prince Frederick. Captain Roddam then told Mr. Giddy he would not go on board the French man of war in his own boat, but *must* be sent for, which, if not complied with, he would hoist the British colours immediately and defend his ship as long as she could swim. The French lieutenant then went on board the Greenwich, and found the men all at their quarters, with lighted matches in their hands, and the greatest order prevailing throughout the ship (of which under like circumstances there had never been a precedent), and which seeming to alarm and surprise the French lieutenant, Captain Roddam told him, 'He had there seen a garrison capitulate to a very superior force, and ready to renew the fight if the French had *not* done as he required.' Captain Roddam was then taken on board the l'Eveille, Captain Merville, who instead of sending for his own bedding, gave him that night one of the ship's company's cradles, with a dirty rug, which seemed to have been employed in the *last office* for many a poor mariner in the French ship; and Captain Roddam's anxious mind not having allowed him to think of dressing when he struck (which was at that time an invariable custom of the French), he was of course next morning extremely black and dirty, with torn shoes and tattered habiliments, damaged by splinters during the long action; and although he had so feelingly urged and solicited kind treatment for his officers and men, yet had he the painful reflection to know, that all except the lieutenants were put among the foremast men; his purser's clothes were taken off his back, and his steward was kept waiting on the poop without victuals ten hours; every place was broken open and ransacked, though the French lieutenant (who had the key of the bureau, &c.) had given *his word of honour* to the contrary; and the whole crew of the Greenwich were without food. Capt.

Roddam insisted upon being carried to the French admiral, that he might complain of ill treatment, and was at last summoned to his presence in the uncomfortable habiliments mentioned, and in such a condition, as would have caused a British victor to have blushed at in a prisoner of the meanest rank. Monsieur Bofromont and his countrymen were sparing of every thing but civil speeches, which could neither clothe nor feed Britain's brave tars. Captain Roddam told the admiral that Captain Merville and his officers had acted in so cruel and improper a way in every respect, that they ought to be broke. He was asked what had induced him to hold so unequal a contest, and to refuse to hoist his boat out? he answered, that having very lately heard that an English man of war had been taken by a French line of battle ship and a frigate, and that the captain had been compelled to carry his sword in his own boat to the frigate; but that such a disgrace could not have happened to him, for *his sword so required* should only have been delivered through the body of the person demanding it in a manner so degrading and insulting. Himself and his brave ship's company were taken to Hispaniola, where the governor gave him leave to see his people every day, which after some time was refused by the sentinels on duty. His men enquired with much anxious solicitude if their captain was murdered, as they well knew he would not desert them while he lived; but receiving no satisfactory answer, they seized the guard, armed themselves and sallied forth, demanding their captain, which obliged the governor to send for Captain Roddam and entreat him to quell his men. The captain answered, 'That being a prisoner on parole he had no right to command, and his unfortunate shipmates had been so ill treated by the *Intendant (then present)*, that had his situation been otherwise than it was he would certainly have headed them.' The governor again desired him to appease his men: to which he answered, 'He believed he could still exercise his influence, provided he was promised proper treatment for them, and permission to himself to visit them every day.' On his joining his brave crew they gave three cheers, saying, *Now he*

was once more their leader, he knew *what he could do*. His reply referred them to their own knowledge of the great force then at the Cape; but the men still persisting, he added, 'He certainly had no right to command, being like them a prisoner, and had given his parole and word of honour to the governor, therefore if they did not return to their prison he had nothing more to do with them.' Upon this they immediately obeyed, and during the remainder of their stay were much better treated. About two months after they were all embarked with their captain and officers for Jamaica, except one lieutenant, who died at the Cape, and one who remained there, having been wounded: some deserters from other men of war were also put on board the cartel with them; and these deserters dreading the issue of their trials when they should arrive at Jamaica, they induced some of the crew who had belonged to the Greenwich to consent to put them on shore at Port Morant (which is too frequently done in cartels), as the sailors think the landing there prevents their being sent to men of war, and consequently gives them liberty; but Captain Roddam over-hearing a lieutenant recommending them to be cautious, went upon deck, expressed his determination not to suffer them to go to any other port, and ordered them to be put on board men of war; to which they submitted in quietness. Upon his arrival at Jamaica, Captain Roddam was tried by a court-martial, in Port Royal harbour. When the court presented the sentence to Admiral Coates, commander in chief, he immediately complimented Captain Roddam, by giving him the minutes of the court, with a request that he would print them, as reflecting great credit on the service, and the British flag; it was accordingly printed at Kingston, in Jamaica." p. 136—142. *tv*

From the life of the Rev. Mr. Polwhele, we present to our readers the following extract, containing an account of Mr. Polwhele's attack upon Dr. Hawker, Vicar of Charles, Plymouth.

"Mr. Polwhele has also figured a little in theological controversy, against the Rev. Dr. Hawker, a beneficed clergyman of Plymouth. The doctor, it seems, gave offence to our

author by preaching at several churches during an excursion into the west of Cornwall, in 1779, where his talents as an orator brought him many hearers. This circumstance, in addition to his high Calvinistical sentiments, procured him the honour of a warm expostulatory letter from the Vicar of Manaccan, who charged him both with want of orthodoxy and regularity. It does not appear, however, that the Doctor preached in fields, barns, or meeting-houses; and as to his doctrinal sentiments, it would require some considerable skill to prove them at variance with the articles and homilies of the church. If he exhibited zeal in his tour into Cornwall, and took the advantage of his popularity to 'preach in season and out of season,' we are humbly of opinion that he is more worthy of commendation than of censure: he encroached not upon any man's field of action, and it has not been proved that he intruded into Mr. Polwhele's Parish.

"Dr. Hawker replied in a temperate and truly Christian manner: the Cornish vicar rejoined in a more severe tone than before; and we are sorry to add, that the dispute at length became personal.

"Mr. Polwhele has since published a pamphlet, which we cannot but disapprove as a very unseasonable performance, entitled, 'Anecdotes of Methodism,' selected from the long-forgotten work of Dr. Lavington, Bishop of Exeter. No good is likely to be done by such publications, which seem more calculated to make sceptics and libertines than serious Christians." p. 265, 266.

CLX. *REMARKS on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February 14, 1802. By WILLIAM Lord Bishop of BANGOR.*

AFTER referring to some of the methods which have been proposed for expounding the Articles, his Lordship proceeds.

"But if reference to the sense of the imposers be neither just in itself,

nor practicable, the sense of the compilers, when obtained, will perhaps be thought to be of authority little inferior. If this be allowed, still the method in itself will not be less preposterous, whilst the manner in which it has been frequently practised is open to more objections: for the reference has been most often made, not to the compilers collectively taken, but partially to individuals; to a Cranmer, to a Jewel, to a Ridley, to a Hooper, or to a Nowell: and again, not so much to the actual language of their writings, as to such of their known tenets as have best coincided with the sentiments of those who make the reference.

"Now, although the study of these divines, or of others their contemporaries, will no doubt be attended with many advantages, as it regards the general topics under consideration, and more particularly in the explanation and correct meaning of the terms of theology then in use; yet that neither general references to their religious tenets, nor indeed to their actual language, will afford the kind of assistance thus expected from them, will I trust be made evident in the course of these remarks. For the present I will observe only, what is well known, that the Articles were not compiled and completed from the personal opinions of one or two individuals, but were offered for the approbation of convocation, from the aggregate judgment and repeated corrections of many of the most learned divines of the time; and again, that the opinions of these divines individually, taken in their full latitude, are obviously inconsistent one with the other; and therefore, compared and brought together in the interpretation of an Article, would afford no uniform or consistent sense." p. 5, 6.

The method here proposed is thus expressed.

"A literal and grammatical construction is enjoined us in this case, that we may not deviate from the ordinary modes of interpretation: and a comparison of the terms used, and the propositions laid down, with the terms and propositions of contemporary compositions upon the same subjects, of course bids fair to throw the clearest light upon expressions, or passages, which may

otherwise appear obscure, or doubtful.

"Such a procedure, carried on with caution, and an impartiality unembarrassed with antecedent opinions and prejudices, will, it may be supposed, lead to the true sense in the contemplation of those who composed these Articles; and this doubtless will be that of the imposers, and the only sense, in which they are now to be understood and subscribed." p. 8, 9.

The Bishop introduces his own sentiments by a consideration of the different opinions maintained by those who were employed in the formation of the Articles, and argues thus:

"It was natural to suppose, that a temperate discussion of these topics would have a tendency, from mutual explanations and reciprocal forbearance, to induce an approximation of opinions, which would not admit of a closer union. And whilst the extreme positions only of each were found to be irreconcilable with those of the other, it became the dictate of piety and prudence in each to acquiesce in terms, which, if they did not fulfil the wishes of all, afforded yet no positive ground of objection to any.

"Thus the concession required from individuals was not that which gives up to others an opinion against conviction, a concession of tenets, of the truth of which they were assured: the concession was simply in appreciating the value and importance of those tenets: more obviously, a forbearance shewn in not insisting upon those propositions as fundamental points of doctrine, which did not appear to themselves necessarily such, and which to others might not appear to be in themselves just; a forbearance productive of the most desirable ends, mutual edification in procuring a general consent upon the more important topics, and mutual peace in avoiding to excite unnecessary diversities of opinion upon others less essential to true religion.

"To express the doctrines thus agreed upon in terms pointing to the Scriptural authorities on which they rested, would certainly be to meet the approbation of all parties, to whom it afforded at once a statement and a proof.

"In some cases, moreover, it might

be expedient to adopt the language of Scripture, and even the exact letter, with a strict and cautious regard not to afford occasion for discussions, which might weaken, or endanger the unanimity so much to be desired.

"Such evidently appears to have been the origin, and such the actual complexion of the Confession comprised in the Articles of our Church; the true scope and design of which will not, I conceive, be correctly apprehended in any other view than that of one drawn up and adjusted with an intention to comprehend the assent of all, rather than to exclude that of any who concurred in the necessity of a reformation; to comprehend, not generally by a purposed ambiguity of language and an equivocal use of terms, but upon the plain and only justifiable condition, expressed in the royal injunctions of a later reign, 'that the meaning of each Article be taken only in the 'literal and grammatical sense'." p. 13—15.

This is illustrated by examples, the first of which is on the third Article, from which the Bishop proceeds to the definition of justification, the remarks on which are here subjoined.

"In the Articles published in the reign of Queen Elizabeth, the definition of justification, and the cause and the means of procuring this benefit, are precisely stated; the nature of it is explained to be the being accounted righteous before God; the sole cause of it, the merits of our Lord and Saviour Jesus Christ; the means whereby we obtain it, faith; and we are then referred for more full instruction to the Homily.

"Now it is evident here, that although it was thought safe to enlarge upon the Article of Edward the Sixth, by a more explicit account of the subject, and to reject good works as a meritorious cause, yet it was still a matter of caution, that the real interest, and influence which good works have in our justification, should be passed over in silence. They, good works, in the Homily (on Salvation) referred to, are indeed said to be necessary; but by a prudent and judicious forbearance the question is still left open for the decision of each party, whether, in the opinion of the Calvinist, they are

required as an evidence only of faith, and an acknowledgment to God for his mercy through Christ; or, with the Arminian, as a condition also of that mercy. The Scripture referred to is the sixth verse of the fifth chapter of the Epistle to the Galatians, 'faith worketh by love.' But whilst both parties allowed good works to be necessary, it was surely wise not to press the point in dispute, when it could not be decided, without offence to great numbers of pious and good Protestants.

"Again, whilst one party considered justification as a high state of grace in the subject, and the highest degree of favour on the part of God; and the other looked upon it more correctly to be simply that state of reconciliation, upon which, as upon a ground-work, man might be enabled with the assistance of the Holy Spirit, to work out his future salvation; this definition, alluding to the words, 'By the obedience of one, many shall be made righteous,' with equal consideration to both parties avoids all discussion of their differences." p. 16, 17.

The Article of original sin is next considered, from the remarks on which we extract the following.

"Moreover, this *vitium originis*, or original fault, is said to be truly *peccatum*, damning, and even now inducing eternal death upon all who are not born again by baptism and the Holy Spirit; whereas our own Article, leaving out the imputation of Adam's sin, and the penalty here attached to it, eternal death, has adopted only the latter member of the definition, the corruption of our nature, which manifests the defect of righteousness, and the existence of concupiscence: and even this is done with so cautious a regard not to fix the consequences derived from it too strictly, that it hath omitted to subject man, on account of this corruption of his nature, of this defect of original righteousness, or of this concupiscence, to eternal death; an instance of moderation, which cannot but have its weight in the construction or interpretation of this Article with every attentive mind; and the more so, if it be duly observed, that in this instance our church stands alone of all Protestant churches, and hath alone made these

deliberate omissions; subjecting man indeed, in the language of the apostle to the Ephesians, to God's wrath and damnation, but leaving these words to be variously interpreted of temporal evils, and of a natural death, the appointed consequence of Adam's sin; or of eternal death, in an exclusion from the presence of God; or of a positive and eternal punishment hereafter, as the reader may decide for himself, upon the words of the Apostle.

"Original sin is indeed likewise said in every one born into the world, *in unoquoque nascentium*, to deserve God's wrath and damnation, however the words be interpreted: but necessarily to understand this word *deserveth*, in the sense of an actual and just desert, would be to neglect a more probable and consistent interpretation: for we learn from the repeated authority of the ablest Protestants, both at home and abroad, that the words *meritis*, *mereri*, *merui*, and the like, were frequently, and indeed not unusually adopted in a more lax and less correct sense, which implied no more than the attainment, or possession of good or evil: a meaning which, with the subtle distinction between merit of condignity and congruity, had been adopted to avoid the difficulties attending the strict and proper sense of the term. It must however be confessed, that in this one instance there seems to be a designed ambiguity in the term, to which all parties had long been accustomed to resort.

"The sum and substance of this Article will amount, by the ordinary modes of construction, simply to this: That original, or birth-sin, is the fault, or corruption of our nature, in consequence of which man is far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always against the spirit, and therefore in every one born into the world, *it deserves, it meets, or is subject to*, God's wrath and damnation; that is, to the penalties of the first covenant made with Adam, however they be understood; that this infection of our nature doth remain even in them that are regenerated, whereby the lust of the flesh is not subject to the law of God; and that though there is no condemnation for them that believe and are baptized, yet, according to

the Apostle, concupiscence and lust hath of itself the nature of sin; doctrines these, which I apprehend, can afford no doubt or difficulty to those who are disposed to receive the subject of their faith from Scripture. It would, indeed, be at once negligent and unjust not to refer the laboured accuracy and correctness of them to the peculiar wisdom of our Church; whilst the Reformed abroad, Lutheran as well as Calvinist, have embarrassed themselves with the imputation, or guilt of Adam's sin, with the want of distinction betwixt the corruption of our nature and the sinfulness derived from it, and with the doctrine of eternal punishment to be inflicted upon all not baptized, and regenerate: whereby the involuntary depravation of human nature is itself made fully and truly sin, and put on a footing with sins which are actual."

p. 18—21.

The Article of predestination is the last noticed, on which we cite the following observations.

"And here my general view of the design of the Articles will receive considerable confirmation; for whereas every other confession, which notices predestination and election to life, states it expressly and peremptorily to have taken place in the Divine Councils, absolutely and irrespectively, and to have separated persons so favoured, that they might be faithful, not from a prescience that they would through divine grace render themselves faithful; in our Article the question of absolute, or respective, predestination is wholly omitted, the decision of it is in no degree touched upon, nor is it implied in the literal and obvious sense of any expression employed therein. For predestination to life, as there described, may properly be considered in the same light with every divine blessing, promised upon condition; the fulfilment of the condition being foreseen of God, the blessing is predestinated when first annexed in the divine council to the condition." p. 24.

"The expressions therefore of 'predestination to life,' and of 'vests made to honour,' leave the question of respective and irrespect election wholly untouched; whilst with some this predestination will be considered as founded on God's prescience of the future faith

and obedience of individuals, and with others, as the first cause of such faith and obedience." p. 25.

"Conformable with the omission of this controverted point, is the tacit rejection of a favourite notion nearly connected with it, that of a primary will and determination in God to save *some only* through Christ; as is the reference made to the promises of God, as they are generally proposed to us, and the conclusion, 'that in our doings that will is to be followed, which we have expressly declared to us in the word of God.' It cannot be doubted, but that 'the promises generally proposed to us in Scripture' point to that of St. John, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And when it is said, 'that will in our doings is to be followed, which we have expressly declared to us in the word of God,' it is difficult not to recur to that of St. Peter, 'God is not willing that any should perish, but that all should come to repentance,' and to that of St. Paul, 'who will have all men to be saved.'

"If it be said, that there lies no presumption against the Calvinistic sense of this Article from any such references as these to Scripture, which the Calvinist has been accustomed to reconcile with his notion of election and predestination; I answer, that evident references to these passages of Scripture at least form another difference betwixt the language of our reformers, and that of any others; and that this taken together with their forbearance to state predestination and election as absolute and irrespectively, in which also they stand alone, cannot but powerfully contribute to refute the opinion, that the Articles of our church were formed upon strict principles of Calvinism; an opinion, to which it was the attempt of a party to give a public authority in the very reign in which these Articles were agreed upon, by the addition of several new propositions, all of which were said to be either openly asserted, or necessarily deducible from those already authorized. The project, however, was peremptorily rejected by royal authority." p. 26—28.

CLXI. ANIMAL BIOGRAPHY; or, *Anecdotes of the Lives, Manners, and Economy of the Animal Creation, arranged according to the System of Linnaeus. By the Rev. W. BINGLEY, A.B. Fellow of the Linnean Society, and late of St. Peter's College, Cambridge. In Three Volumes, 8vo. Vol. II. Quadrupeds.*

THE following extract from the preface will enable our readers to form an idea of the nature of this work.

"The work, as it at present stands, may, I think, without impropriety, be denominated an *Animal Biography*:—To this end, I have omitted nearly every thing that did not bear an illustration to the character of the animals; and the reader will also observe, that, to render the anecdotes of their manners as interesting and as little interrupted as possible, by matter not immediately relative to the subject, I have in general confined even the descriptive parts of dimensions, colour, shape, &c. to the first ten or twelve lines of the account. I have also left entirely unnoticed all such animals as afforded nothing but this kind of description; for a sufficient account of these is to be found in almost every authentic book of natural history extant; but particularly in Dr. Shaw's elegant and valuable work on general zoology. I am well aware, that the reader may recognize many of the anecdotes: it is impossible entirely to prevent this; but, in order to avoid it as much as possible, I have omitted nearly all those that are the most trite and well known." p. vi. vii.

The author immediately after the preface gives a list of the principal works that form the foundation of his volumes.

The work is introduced with some observations on the study of nature, which are closed with the following suitable remarks.

"It would be no inconsiderable improvement to the rising generation, if natural history could in some measure be introduced to their attention, in preference to novels and the usual pernicious books of entertainment. If they could have recourse to a rational source of amusement, rather than corrupt their hearts and bewilder their imagina-

tions with these, the common trash of circulating libraries:—Early impressions frequently afford such a stamp to the future character, as to render the proper introduction of them a matter of the utmost importance.—That thoughtless cruelty which we now so frequently observe toward the inferior orders of created beings, would scarcely be known, could we but teach mankind that the same God 'who gives its lustre to an insect's wing' ordains with it a right to life and happiness as well as ourselves; and that wantonly to deprive it of these is an offence against his works who formed nothing in vain.—An attention to nature from childhood would also contribute greatly to the happiness of mankind in general, and to that of females in particular, by enabling them to overcome all those fears and vulgar prejudices which have commonly attached to some of the smaller quadrupeds, and to the reptile and insect tribes. They would then possess no greater repugnance towards handling a lizard, a beetle, or a spider, than they now do in that of a bird, or a flower.

"It is necessary however to inform them, that they must not be contented merely with reading: the principal use of this is to direct them to contemplations on the objects themselves, and to induce a taste for more minute investigation; but it is from this investigation only that they will be enabled to reap the advantages of the science, and such advantages as books alone do not always bestow." p. 24, 25.

Each of the six classes of the animal kingdom are briefly described, as also the seven orders of the first, or class of Mammalia.

After a general description of the ape-tribe, a particular account is given of the Oran Otan, and several instances of its manners are related, which we have observed in works of common use, and therefore omit: but the following curious circumstance we transcribe for the amusement of our readers.

"Père Carbasson brought up an oran otan, which became so fond of him, that wherever he went it always seemed desirous of accompanying him: whenever, therefore, he had to perform the service of his church, he was always under the necessity of shutting it up in a room. Once,

however, the animal escaped, and followed the father to the church, where, silently mounting on the sounding board above the pulpit, he lay perfectly still till the sermon commenced. He then crept to the edge, and overlooking the preacher, imitated all his gestures in so grotesque a manner that the whole congregation was unavoidably caused to laugh. The father, surprised and confounded at this ill-timed levity, severely reproved his audience for their inattention. The reproof failed in its effect, the congregation still laugh, and the preacher, in the warmth of his zeal, redoubled his vociferations and his actions: these the ape imitated so exactly, that the congregation could no longer retain themselves, but burst out into a loud and continued laughter. A friend of the preacher at length stepped up to him, and pointed out the cause of this improper conduct; and such was the arch demeanour of his animal, that it was with the utmost difficulty he could command the muscles of his countenance, and keep himself apparently serious, while he ordered the servants of the church to take him away." p. 46, 47.

In the accounts of the habits and manners of monkeys we notice the following:

"Monkeys are generally peaceable enough among each other. In extensive, solitary, and fertile places, herds of different species sometimes chatter together, but without disturbance, or any confusion of the race. When, however, adventurous stragglers seem desirous of seeking their fortunes in places where another herd is in possession, these immediately unite to sustain their rights. M. de Maisonnpré, and six other Europeans, were witnesses to a singular contention of this nature in the enclosures of the pagodas of Cheringam. A large and strong monkey had stolen in, but was soon discovered. At the first cry of alarm many of the males united, and ran to attack the stranger. He, though much their superior in size and strength, saw his danger, and flew to attain the top of a pyramid, eleven stories high, whither he was instantly followed; but when arrived at the summit of the building, which terminated in a small round dome, he placed himself firmly, and taking advantage of his situation, seized three

or four of the most hardy, and precipitated them to the bottom. These proofs of his prowess intimidated the rest, and after much noise they thought proper to retreat. The conqueror remained till evening, and then betook himself to a place of safety.

"Their conduct towards such of their brethren as become captives is very remarkable. If one is chained in their neighbourhood, especially if of the society to which he belonged, they will attempt various means, for some time, to procure his liberty: but when their efforts prove ineffectual, and they see him daily submit to slavery, they will never again, if he should by any chance escape, receive him among them, but will fall upon and beat him away without mercy." p. 78, 79.

In the account of the Vampire bat the following instance of its sanguinary habits is given.

"Captain Stedman was, while in Surinam, attacked during his sleep by one of these animals; and as his account of this incident is somewhat singular, and tends to elucidate the fact, we shall extract it in his own language from his narrative. 'I cannot here (says he) forbear relating a singular circumstance respecting myself, viz. that on waking about four o'clock one morning in my hammock, I was extremely alarmed at finding myself weltering in congealed blood, and without feeling any pain whatever. Having started up, and rung for the surgeon, with a fire-brand in one hand, and all over besmeared with gore; to which, if added, my pale face, short hair, and tattered apparel, he might well ask the question,

'Be thou a spirit of health, or goblin damn'd,
'Bring with thee airs of heav'n, or blasts
from hell?

'The mystery, however, was, that I had been bitten by the *Vampire*, or *Spectre* of Guiana, which is also called the *Flying-dog* of New Spain, and by the Spaniards *Perro-volador*; this is no other than a bat, of a monstrous size, that sucks the blood from men and cattle while they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavour to give a distinct account of it.—Knowing, by in-

‘stinct, that the person they intend
‘to attack is in a sound slumber, they
‘generally alight near the feet, where,
‘while the creature continues fan-
‘ning with his enormous wings,
‘which keeps one cool, he bites a
‘piece out of the tip of the great toe,
‘so very small indeed, that the head
‘of a pin could scarcely be received
‘into the wound, which is conse-
‘quently not painful; yet through
‘this orifice he continues to suck the
‘blood, until he is obliged to dis-
‘gorge. He then begins again, and
‘thus continues sucking and disgorg-
‘ing till he is scarcely able to fly, and
‘the sufferer has often been known
‘to sleep from time into eternity.
‘Cattle they generally bite in the
‘ear, but always in places where the
‘blood flows spontaneously. Hav-
‘ing applied tobacco ashes as the
‘best remedy, and washed the gore
‘from myself and my hammock, I
‘observed several small heaps of con-
‘gealed blood all round the place
‘where I had lain, upon the ground;
‘on examining which, the surgeon
‘judged that I had lost at least
‘twelve or fourteen ounces during
‘the night.’” p. 95, 96. This is ex-
‘tracted from the Narrative of an Ex-
‘pedition to Surinam.

The sagacity of the rhinoceros is exemplified in the following description of the manner in which it obtains its food.

“Mr. Bruce’s description of the manners of the two-horned rhinoceros, is highly worthy of notice. He informs us, that, ‘besides the trees, capable of most resistance, there are, in the vast forests within the rains, trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out so as to increase his power of laying hold with it, in the same manner as the elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches, which have most leaves, and these he devours first; having stripped the tree of its branches, he does not therefore abandon it; but, placing his snout as low in the trunk as he finds his horns will enter, he rips up the body of the tree, and reduces it to thin pieces like so many

‘laths; and, when he has thus pre-
‘pared it, he embraces as much of
‘it as he can in his monstrous jaws,
‘and twists it round with as much
‘ease as an ox would do a root of
‘celery, or any such pot-herb or
‘garden-stuff.’” p. 112.

A very long description is given of the habits and manners of that interesting animal, the elephant, exemplified in a number of anecdotes, from which we present the following to our readers.

“A soldier at Pondicherry was accustomed to give a certain quantity of arrack to one of these animals, every time he got his pay; and having one day intoxicated himself, and being pursued by the guard, who wanted to put him in prison; he took refuge under the elephant, and there fell fast asleep. The guard in vain attempted to drag him from this asylum, for the elephant defended him with its trunk. Next day the soldier having recovered from his intoxication, was in dreadful apprehensions when he found himself under the belly of this enormous animal. The elephant, which unquestionably perceived his terror, relieved his fears by immediately caressing him with its trunk.” p. 143.

“An incident to which M. le Baron de Lawriston was a witness, during one of the late wars in the east, forms another trait of the sensibility of the elephant. This gentleman, from his zeal, and some other circumstance, was induced to go to Larknaor, the capital of the Soubah, or viceroyalty of that name, at a time when an epidemic distemper was making the greatest ravages amongst the inhabitants. The principal road to the palace gate was covered with the sick and dying, extended on the ground at the very moment when the nabob absolutely must pass. It appeared impossible for his elephant to do otherwise than tread upon and crush many of these poor wretches in his passage, unless the press would stop till the way would be cleared; but he was in haste, and such tenderness would be unbecoming in a personage of his importance. The elephant, however, without appearing to slacken his pace, and without having received any command for that purpose, assisted them with his trunk, removed some, set others on their feet, and stepped over the rest with

so much address and assiduity, that not one person was wounded. An Asiatic prince and his slaves were deaf to the cries of nature, while the heart of the beast relented; he, more worthy than his rider to elevate his front towards the heavens, heard and obeyed the gentle impulse.

"The following instance of the sagacity of these animals, was mentioned to Dr. Darwin by some gentlemen of distinct observation, and undoubted veracity, who had been much conversant with our eastern settlements. The elephants that are used to carry the baggage of our armies, are put each under the care of one of the natives of Indostan, and whilst this person and his wife go into the woods to collect leaves and branches of trees for his food, they fix him to the ground by a length of chain, and frequently leave a child yet unable to walk, under his protection: and the intelligent animal not only defends it, but, as it creeps about, when it arrives near the extremity of his chain, he wraps his trunk gently round its body, and brings it again into the centre of his circle.

"During one of the wars in India, many Frenchmen had an opportunity of observing one of the elephants that had received a flesh-wound from a cannon-ball: after having been twice or thrice conducted to the hospital, where he extended himself to be dressed, he afterwards used to go alone. The surgeon did whatever he thought necessary, applying sometimes even fire to the wound; and though the pain made the animal often utter the most plaintive groans, he never expressed any other tokens than those of gratitude to this person, who by momentary torments endeavoured, and in the end, effected his cure.

"In the last war, a young elephant received a violent wound in its head, the pain of which rendered it so frantic and ungovernable, that it was found impossible to persuade the animal to have it dressed. Whenever any one approached it, it ran off with fury, and would suffer no person to come within several yards of it. The man who had the care of it at length hit upon a contrivance for securing it: by a few words and signs he gave the mother of the animal sufficient intelligence of what was wanted, the sensible creature immediately seized

her young one with her trunk, and held it firmly down, though groaning with agony, while the surgeon completely dressed the wound: and she continued to perform this service every day till the animal was perfectly recovered." p. 146—148.

"In the Philosophical Transactions, a story is related of an elephant having such an attachment for a very young child, that he was never happy but when it was near him. The nurse used, therefore, very frequently to take the child in its cradle, and place it betwixt his feet, and this he became at length so much accustomed to, that he would never eat his food except when it was present. When the child slept he used to drive off the flies with his proboscis, and when it cried he would move the cradle backwards and forwards, and thus again rock it to sleep.

"A centinel belonging to the present menagerie at Paris was always very careful in requesting the spectators not to give the elephants any thing to eat. This conduct particularly displeased the female, who beheld him with a very unfavourable eye, and had several times endeavoured to correct his interference by besprinkling his head with water from her trunk. One day, when several persons were collected to view these animals, a bye-stander offered the female a bit of bread, the centinel perceived it, but the moment he opened his mouth to give his usual admonition, she, placing herself immediately before him, discharged in his face a considerable stream of water. A general laugh ensued; but the centinel, having calmly wiped his face, stood a little to one side, and continued as vigilant as before. Soon afterwards he found himself under the necessity of repeating his admonition to the spectators, but no sooner was this uttered than the female laid hold of his musket, twirled it round with her trunk, trod it under her feet, and did not restore it till she had twisted it into the form of a screw.

"M. Navarette says that, at Macassar, an elephant-driver had a cocconut given him, which he, out of wantonness, struck twice against his elephant's forehead to break. The day following the animal saw some cocoanuts exposed in the street for sale, and taking one of them up with his

frunk, beat it about the driver's head, till the man was completely dead. 'This comes (says our author) of 'jesting with elephants'." p. 148—150.

The next circumstance which engages our attention is the following account of the escape of a boat's crew from an attack of a herd of walruses.

"In the year 1766 some of the sloops' crew, who annually sail to the north, to trade with the Esquimaux, were attacked by a great number of these animals; and, notwithstanding their utmost endeavours to keep them off, one, more daring than the rest, though a small one, got in over the stern, and after sitting and looking at the people some time, he again plunged into the water to his companions. At that instant, another of an enormous size was getting in over the bow; and every other means proving ineffectual to prevent such an unwelcome visit, the bowman took up a gun, loaded with goose-shot, put the muzzle into the animal's mouth, and shot him dead: he immediately sunk, and was followed by all his companions. The people then made the best of their way to the vessel, and just arrived before the creatures were ready to make their second attack, which, in all probability, would have been infinitely worse than the first, as they seemed highly enraged at the loss of their companion." p. 167 This is an extract from Hearne, and it is proper to inform our readers that these animals are sometimes eighteen feet long, and ten or twelve in circumference.

In the description given of the dog-tribe we find the following extraordinary instances of the sagacity, and other traits peculiar to this species.

"There is a dog, (says Mr. Smellie), at present belonging to a grocer in Edinburgh, who has for some time amused and astonished the people in the neighbourhood. A man who goes through the streets ringing a bell and selling penny pies, happened one day to treat this dog with a pye. The next time he heard the pyeman's bell, he ran to him with impetuosity, seized him by the coat, and would not suffer him to pass. The pyeman, who understood what the animal wanted,

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shewed him a penny, and pointed to his master, who stood at the street-door, and saw what was going on. The dog immediately supplicated his master by many humble gestures and looks. The master put a penny into the dog's mouth, which he instantly delivered to the pyeman, and received his pye. This traffic between the pyeman and the grocer's dog has been daily practised for months past, and still continues."

"In the year 1760, the following incident occurred near Hammersmith:—Whilst a man of the name of Richardson, a waterman of that place, was sleeping in his boat, the vessel broke from her moorings, and was carried by the tide, under a west-country barge. Fortunately for the man his dog happened to be with him, and the sagacious animal awakened him by pawing his face, and pulling the collar of his coat, at the instant the boat was filling with water; he seized the opportunity, and thus saved himself from otherwise inevitable death.

"A dog that had been the favourite of an elderly lady, some time after her death, discovered the strongest emotions on the sight of her picture, when taken down to be cleaned. Before this instant he had never been observed to notice the painting. Here was evidently a case either of passive remembrance, or of the involuntary renewal of former impressions.

"Another dog, the property of a gentleman that died, was given to a friend in Yorkshire. Several years afterwards, a brother from the West Indies, paid a short visit at the house where the dog then was. He was instantly recognized, though an entire stranger, in consequence, most probably, of a strong personal likeness. The dog fawned upon and followed him with great affection to every place where he went.

"During M. Le Vaillant's travels in Africa, he one day missed a favourite little bitch that he had taken out with him. After much shouting and firing of guns, in order, if possible, to make her hear where the party was, he directed one of his Hottentots to mount a horse and return some distance in search of her. In about four hours the man returned

with her on his saddle, bringing with him at the same time a chair and a basket which had been unknowingly dropped from one of the waggons. The bitch was found at the distance of about two leagues, lying in the road, and watching the lost chair and basket: and had the man been unsuccessful in his pursuit, she must unavoidably either have perished with hunger, or fallen a prey to some of the wild beasts, with which these plains abound.

"Mr. C. Hughes, a son of Thespis, had a wig which generally hung on a peg in one of his rooms. He one day lent the wig to a brother player, and some time after called on him. Mr. Hughes had his dog with him, and the man happened to have the borrowed wig on his head. Mr. Hughes stayed a little while with his friend, but, when he left him, the dog remained behind: for some time he stood, looking full in the man's face, then making a sudden spring, leaped on his shoulders, seized the wig, and ran off with it as fast as he could; and, when he reached home, he endeavoured by jumping to hang it up in its usual place." *p.* 197—199.

"During a severe storm, in the winter of 1789, a ship, belonging to Newcastle, was lost near Yarmouth; and a Newfoundland dog alone escaped to shore, bringing in his mouth the captain's pocket-book. He landed amidst a number of people, several of whom in vain attempted to take it from him. The sagacious animal, as if sensible of the importance of the charge, which, in all probability, was delivered to him by his perishing master, at length leapt fawningly against the breast of a man, who had attracted his notice among the crowd, and delivered the book to him. The dog immediately returned to the place where he had landed, and watched with great attention for all the things that came from the wrecked vessel, seizing them, and endeavouring to bring them to land.

"The following is another instance of their docility, and power of observation:—A gentleman, walking by the side of the river Tyne, observed, on the opposite side, that a child had fallen into the water; he pointed out the object to his dog, which immediately jumped in, swam over, and, catching hold of the child with his

mouth, landed it safely on the shore." *p.* 206, 207.

"An anecdote related by Mr. Hope, and well authenticated by other persons, shews also that this animal is both capable of resentment when injured, and of great contrivance to accomplish it; and that it is even possessed of a certain power of combining ideas and communicating them to one of its own species, so as to produce a certain preconcerted consequence. A gentleman of Whitmore, in Staffordshire, used to come twice a year to town, and being fond of exercise, generally performed the journey on horseback, accompanied most part of the way by a faithful little terrier dog, which, lest he might lose it in town, he always left to the care of Mrs. Langford, the landlady at St. Alban's: and on his return he was sure to find his little companion well taken care of. The gentleman calling one time, as usual, for his dog, Mrs. Langford appeared before him with a woeful countenance:—"Alas! Sir, your terrier is lost! Our great house-dog and he had a quarrel, and the poor terrier was so worried and bit before we could part them, that I thought he could never have got the better of it. He however, crawled out of the yard, and no one saw him for almost a week: he then returned, and brought with him another dog, bigger by far than ours, and they both together fell on our great dog, and bit him so unmercifully, that he has scarcely since been able to go about the yard, or to eat his meat. Your dog and his companion then disappeared, and have never since been seen at St. Alban's." The gentleman heard the story with patience, and endeavoured to reconcile himself to the loss. On his arrival at Whitmore, he found his little terrier; and on enquiring into circumstances, was informed that he had been at Whitmore and had coaxed away the great dog, who it seems had, in consequence, followed him to St. Alban's and completely avenged his injury." *p.* 213, 214.

Of the spotted Hyæna, the following anecdote is given.

"Dr. Sparman relates a story of the spotted hyæna, for the truth of which, though he does not altogether

vouch, is so diverting, that we shall make no apology for introducing it. One night, at a feast near the Cape, a trumpeter, who had got himself well filled with liquor, was carried out of doors in order to cool and soberize him. The scent of him soon attracted a tiger-wolf, which threw him on his back, and dragged him along like a corpse, and consequently a fair prize, up towards Table Mountain. In the mean time, however, our drunken musician awaked, sufficiently sensible to know the danger of his situation, and to sound the alarm with his trumpet, which he carried fastened to his side. The wild beast, as may easily be imagined, was not less frightened in his turn. A late writer has observed, that any person but a trumpeter, in such a situation, would doubtless have furnished the animal with a supper." p. 232, 233.

In treating of the habits and manners of the Lion, the author introduces several anecdotes, from which we select the following.

"In the reign of King James the First, Mr. Henry Archer, a watch-maker in Morocco, had two whelps given him, which had been stolen not long before from a lioness near Mount Atlas. They were a male and female, and till the death of the latter were kept together in the emperor's garden. He, at that time, had the male constantly in his bed-room, till he was as tall as a large mastiff-dog; he was perfectly tame and gentle in his manners. Being about to return to England, he reluctantly gave the animal to a Marseilles merchant, who presented him to the French king, from whom he came as a present to our king, and, for seven years afterwards, was kept in the tower. A person of the name of Bull, who had been a servant to Mr. Archer, went by chance with some friends, to see the animals there. The beast recognized him in a moment; and, by his whining voice and motions, expressive of anxiety for him to come near, fully exhibited the symptoms of his joy at meeting with a former friend. Bull, equally rejoiced, ordered the keeper to open the grate, and he went in. The lion fawned upon him like a dog, licking his feet, hands, and face, skipped and tumbled about to the astonishment of all the spectators.

When the man left the place the animal bellowed aloud, and shook his cage in an ecstasy of sorrow and rage, and for four days afterwards refused to take any nourishment whatever.

"An instance of recollection and attachment occurred not many years ago in a lion belonging to the Duchess of Hamilton: it is thus related by Mr. Hope. One day I had the honour of dining with the Duchess of Hamilton: after dinner the company attended her Grace to see a lion, that she had in the court, fed. While we were admiring his fierceness, and teasing him with sticks to make him abandon his prey and fly at us, the porter came and informed the Duchess, that a serjeant, with some recruits at the gate, begged permission to see the lion. Her Grace, with great condescension and good nature, asked permission of the company for the travellers to come in, as they would then have the satisfaction of seeing the animal fed. They were accordingly admitted at the moment the lion was growling over his prey. The serjeant, advancing to the cage, called out "Nero, Nero, poor Nero, don't you know me?" The animal instantly turned his head to look at him; then rose up, left his prey, and came, wagging his tail, to the side of the cage. The man then put his hand upon him, and patted him; telling us, at the same time, that it was three years since they had seen each other, but that the care of the lion on his passage from Gibraltar, had been committed to him, and he was happy to see the poor beast shew so much gratitude for his attention. The lion, indeed, seemed perfectly pleased; he went to and fro, rubbing himself against the place where his benefactor stood, and licked the serjeant's hand as he held it out to him. The man wanted to go into the cage to him, but was withheld by the company, who were not altogether convinced of the safety of the act."—p. 261—263.

The value of the cat, in this country some centuries ago, is thus noticed.

"In the time of Howel Dda, *Howel the Good*, Prince of Wales, who died in the year 948, laws were made, both to preserve and fix the prices of

different animals, among which the cat was included, as being, at that early period, of great importance, on account of its scarcity and utility. The price of a kitten before it could see, was fixed at one penny; till proof could be given of its having caught a mouse, two-pence; after which it was rated at four-pence; a great sum in those days, when the value of specie was extremely high. It was likewise required, that it should be perfect in its senses of hearing and seeing, should be a good mouser, have its claws whole, and, if a female, be a careful nurse. If it failed in any of these qualities, the seller was to forfeit to the buyer the third part of its value.—If any one should steal or kill the cat that guarded the Prince's granary, he was either to forfeit a milch ewe, her fleece, and lamb, or as much wheat as, when poured on the cat, suspended by its tail, (its head touching the floor) would form a heap high enough to cover the tip of the tail.—From these circumstances we may conclude, that cats were not originally natives of these islands; and from the great care taken to improve and preserve the breed of this prolific creature; we may with propriety suppose, that they were but little known at that period." p. 291, 292.

As a proof, that although education may tame, yet it does not destroy innate dispositions to voracity, is instanced in the following account of an ichneumon which had been tamed.

"I had (says M. D'Obsonville, in his *Essays on the Nature of various foreign Animals*), an ichneumon very young, which I brought up: I fed it at first with milk, and afterwards with baked meat, mixed with rice. It soon became even tamer than a cat, for it came when called, and followed me, though at liberty, into the country.

"One day I brought to him a small water serpent alive, being desirous to know how far his instinct would carry him against a being with which he was hitherto totally unacquainted. His first emotion seemed to be astonishment mixed with anger, for his hair became erect; but, in an instant after, he slipped behind the reptile, and with a remarkable swiftness and agility leaped upon its head, seized

it, and crushed it between his teeth. This essay, and new aliment, seemed to have awakened in him his innate and destructive voracity, which, till then, had given way to the gentleness he had acquired from his education. I had about my house several curious kinds of fowls, among which he had been brought up, and which, till then, he had suffered to go and come unmolested and unregarded; but, a few days after, when he found himself alone, he strangled them every one, ate a little, and, as appeared, had drank the blood of two." p. 297, 298.

The utility of otters to catch fish is exemplified in the following instances:

"A person of the name of Collins, who lived at Kilmerston, near Wooler, in Northumberland, had a tame otter, which followed him wherever he went. He frequently took it to fish in the river; and, when satiated, it never failed to return to its master. One day, in the absence of Collins, being taken out to fish by his son, instead of returning as usual, it refused to come at the accustomed call, and was lost. The father tried every means to recover it; and, after several days search, being near the place where his son lost it, and calling to it by its name, to his inexpressible joy, it came creeping to his feet, and shewed many marks of affection and firm attachment.

"Some years ago, James Campbell, near Inverness, had a young otter, which he brought up and tamed. It would follow him wherever he chose; and, if called on by its name, would immediately obey. When apprehensive of danger from dogs, it sought the protection of its master, and would endeavour to fly into his arms for greater security. It was frequently employed in catching fish, and would sometimes take eight or ten salmon in a day. If not prevented, it always made an attempt to break the fish behind the fin next the tail; and, as soon as one was taken away, it immediately dived in pursuit of more. When tired, it would refuse to fish any longer; and was then rewarded with as much as it could devour. When satisfied with eating, it always curled itself round, and fell asleep; in which state it was generally carried home.—The same

lotter fished as well in the sea as in fresh water, and took great numbers of young cod, and other fish there." p. 322, 323.

The utility of the hedge-hog is thus described:

"The hedge-hog may be rendered, in a very considerable degree, domestic; and it has been frequently introduced into houses for the purpose of expelling those troublesome insects the *Blatta*, or cockroaches, which it pursues with avidity, and on which it is fond of feeding. By the Calmuc Tartars these animals are kept in their huts instead of cats.

"There was a hedge-hog, in the year 1799, in the possession of a Mr. Sample, of the Angel-inn at Felton, in Northumberland, which performed the duty of a turn-spit, as well in every respect as the dog of that name; ran about the house as familiarly as any other domestic quadruped; displayed a facility till then unknown in this species of animals, and used to answer to the name of Tom." p. 389.

The following curious remarks, upon the manners of the beaver, are extracted from the observations of an attentive spectator.

"At the head of one of the rivers of Louisiana, in a very retired place, M. Du Pratz found a beaver dam. Not far from it, but hidden from their sight, he and his companions erected their hut, in order to watch the operations at leisure. They waited till the moon shone, pretty bright, and carrying branches of trees in their hands to hide themselves behind, they went with great care and silence to the dam. He then ordered one of the men to cut, as silently as possible, a gutter, about a foot wide, through it, and immediately afterwards to run to the hiding place.

"As soon as the water through the gutter began to make a noise, (says our writer,) we heard a beaver come from one of the huts and plunge in. We then saw him get upon the bank, and distinctly perceived that he examined it. He then, with all his force, gave four distinct blows with his tail, and immediately the whole colony threw themselves into the water and came upon the dam. When they were all assembled, one of them appeared, by muttering, to issue some kind of orders, for they all instantly left the place, and went out

on the banks of the pond in different directions. Those nearest to us were between our station and the dam, and therefore we could observe their operations very plainly. Some of them formed a kind of mortar; others carried this on their tails, which served as sledges for the purpose. I observed that they put themselves two and two, and that each of these loaded the other. They trailed the mortar, which was pretty stiff, quite to the dam, where others were stationed to take it; these put it into the gutter and rammed it down with blows of their tails.

"The noise of the water soon ceased, and the breach was completely repaired. One of the beavers then struck two blows with his tail, and instantly they all took to the water without any noise, and disappeared.

"M. Du Pratz and his companions afterwards retired to their hut to rest, and did not again disturb these industrious animals till the next day. In the morning, however, they went together to the dam, to see its construction, for which purpose it was necessary that they should cut part of it down. The lowering of the water in consequence of this, together with the noise they made, roused the beavers again. The animals seemed much disturbed by these operations, and one of them in particular was observed several times to come pretty near them, as if to examine what passed.—As he apprehended that they might run into the woods, if further disturbed, he advised his companions that they should again conceal themselves.

"One of the beavers then ventured, (continues our observer,) to go upon the breach, after having several times approached and returned like a spy. He surveyed the place, then struck four blows, as he did the preceding evening, with his tail. One of those that were going to work, passed close by me; and as I wanted a specimen to examine, I shot him. The noise of the gun made them all scamper off with greater speed than a hundred blows of the tail of their overseer could have done.

"By firing at them several times afterwards, they were compelled to run with precipitation into the woods. M. Du Pratz then examined their habitations, &c.

"Under one of the houses he found fifteen pieces of wood, with the bark in part gnawed off, apparently intended for food. And round the middle of this house, which formed a passage for them to go in and out at, he found no less than fifteen different cells.—These habitations were made by posts placed slanting upwards to a point, and in the middle was the floor, resting firmly on notches in the posts." p. 405—407.

A curious method to clear a house of rats is introduced.

"A gentleman travelling through Mecklenburg about thirty years ago, was witness to a very singular circumstance in the post-house at New Hargard. After dinner the landlord placed on the floor a large dish of soup, and gave a loud whistle. Immediately there came into the room a mastiff, a fine Angora cat, an old raven, and a remarkably large rat, with a bell about its neck. The four animals went to the dish, and, without disturbing each other, fed together; after which the dog, cat, and rat, lay before the fire, while the raven hopped about the room. The landlord, after accounting for the familiarity which existed among the animals, informed his guest that the rat was the most useful of the four, for the noise he made had completely freed the house from the rats and mice with which it was before infested." p. 417, 418.

We close our extracts from the first volume, with the following anecdotes of the hare.

"Whilst Dr. Townson was at Göttingen, he had a young hare brought to him, which he took so much pains with, as to render it more familiar than these animals commonly are. In the evenings it soon became so frolicksome, as to run and jump about his sofa and bed; sometimes in its play it would leap upon, and pat him with its fore-feet, or, whilst he was reading, even knock the book out of his hand. But whenever a stranger entered the room, the little animal always exhibited considerable alarm.

"Mr. Borlase saw a hare that was so familiar as to feed from the hand, lay under a chair in a common sitting-room, and appear, in every other respect, as easy and comfortable in its situation as a lap-dog. It now and then went out into the garden, but

after regaling itself always returned to the house as its proper habitation. Its usual companions were a greyhound and a spaniel, both so fond of hare-hunting, that they often went out together without any persons accompanying them. With these two dogs this tame hare spent its evenings: they always slept on the same hearth, and very frequently it would rest itself upon them." p. 465.

(To be continued.)

CLXII. THE HAPPY VILLAGE,
a Poem. Dedicated to the Trustees
of the late Lord CREWE, by R.
WALLIS, Rector of Seaham. 4to.
with an Engraved Vignette.

SPECIMEN.

"AND now, my muse, best of the
tuneful tribe,
Teach me a rising village to describe,
Give me but pow'r to modulate my lay,
As Goldsmith sung of one in deep decay;
Then shall my pen attempt th' inviting scene,
Pourtray what is, as well as what has been,
Make truth display the charms of Fancy's
song,
And time confess it as it rolls along,
Confess that Blanchland has the grace alone
Of Auburn dead, of lovely Auburn—gone.

"To Blanchland's sons, enclosed on ev'ry
side,
Far from the commerce of the briny tide,
No stream but Derwent, useful, but not
large,
Fitter to turn the mill than bear the barge,
No stream but this, pressing the verdant
glade,
Source of domestic comfort, not of trade,
To them, deny'd to use the bending sail,
Mount the steep deck, and court the prosp-
'rous gale,
To them, the soothing thought propitious
came,
That wealth, wherever found, was still the
same;
Whether on Indian or Peruvian shore,
Still does it bear the rank it always bore;
It matters not from whence it takes its birth,
In open day, or bowels of the earth.

"Inspired by this, they search the moun-
tain's base,
Where signs of precious ore they hope to
trace.
Brought by the delving torrent into light,
They find it scatter'd brilliant and bright.
In goes the drift, and e'er it reaches far,
They strike against a solid rock of spar;

Onward they hack again, when, lo! the
vein
Displays its lustre, and relieves their pain.
Bless'd sight, indeed! which with it daily
brings

Food for the poor, the best support of kings.
Happy the man! who first the infant thought
Nurs'd as it rose, and to perfection broughr;
Whose bright success an inland circle gave
All that it wish'd for from the distant wave,
Eid the increasing village larger grow,
And all the sweets of in-born traffic know.

"Crewe, their protector, master, and liege
lord,

Whose life was bounty mix'd and ador'd,
The progress saw, attentive to the change,
And in right order wish'd the whole to range;
For tho' religion in disguise was gone,
He knew the dire effects of having none,
So here he plac'd it, with a purer ray,
To light to heav'n the true and perfect way.
All might see it, all that would at least,
By a most faithful guide, a *parish priest*."

p. 5—7.

CLXIII. A THEOLOGICAL DICTIONARY, containing *Definitions of all Religious Terms; a comprehensive View of every Article in the System of Divinity; an impartial Account of all the principal Denominations which have subsisted in the Religious World, from the Birth of Christ to the present Day; together with an accurate Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History.* By CHARLES BUCK. 8vo. Vol. I. (to be completed in 2 Vols.)

PREFACE.

"IT was an observation of one of the wisest of men, 'that if the soul be without knowledge, it is not good.' Knowledge, in a great measure, forms the true dignity and happiness of man: It is that by which he holds an honourable rank in the scale of being; and by which he is rendered capable of adding to the felicity of his fellow creatures. Every attempt, therefore, to enlarge its boundaries, and facilitate its acquisition, must be considered as worthy of our attention and regard. The present Work is designed to promote these valuable and important ends.

"The plan of conveying knowledge by dictionaries has been long established, and well received in the republic of letters. A dictionary, however, of a religious and ecclesiastical

nature was still a desideratum in the religious world; for although we have had dictionaries which explained scripture terms, yet it is evident these could not embrace the history of the church since the sacred canon was concluded, nor explain the many terms which have been used; nor, indeed, point out the various sects and denominations which have subsisted since that time. The Compiler does not mean, by this, to depreciate the valuable works above referred to: he is sensible of their excellencies, and he does not wish to undervalue them in order to exalt his own. This Work, however, is of a different nature, as the reader will easily see, if he take the trouble to compare and examine.

"There may, doubtless, be defects in this publication which have escaped the eye of the Compiler; but whoever considers the various books that must have been consulted; the discriminations that were necessary to be made; the patient investigation required; and the toil of selecting, transcribing, and composing, must be convinced, that it has been attended with no small difficulty. The advantages, however, which my own mind derived from the Work, and the probability of its being useful to others, greatly encouraged me in its prosecution. Besides, to be active, to be useful, to do something for the good of mankind, I have always considered as the honour of an intelligent being. It is not the student wrapt up in metaphysical subtilities; it is not the recluse living in perpetual solitude; it is not the miser who is continually amassing wealth, that can be considered as the greatest ornaments, or the greatest blessings to human society:—it is rather the useful than the shining talent that is to be coveted.

"Perhaps it may be said, the Work is tinged too much with my own sentiments, and that the theology is too antiquated to please a liberal, philosophizing, and refined age. In answer to this, I observe, that I could do no other, as an honest man, than communicate what I believed to be the truth. It is a false liberality to acquiesce with every man's opinion; to fall in with every man's scheme, to trifle with error, or imagine there is no difference between one sentiment and another; yet, notwithstanding this declaration, I trust the

features of bigotry are not easily discernible in this work; and that, while I have endeavoured to carry the torch of truth in my hand, I have not forgotten to walk in the path of candour.

"It is almost needless here to say, that I have availed myself of all the writings of the best and most eminent authors I could obtain. Whatever has struck me as of importance in ecclesiastical history; whatever good and accurate in definition; whatever just views of the passions of the human mind; whatever terms used in the religious world; and whatever instructive and impressive in the systems of divinity and moral philosophy, I have endeavoured to incorporate in this Work: And in order to prevent its being a dry detail of terms and of dates, I have given the substance of what has been generally advanced on each subject, and occasionally selected some of the most interesting and practical passages from our best and celebrated sermons. I trust, therefore, it will not only be of use to inform the mind, but impress the heart; and thus promote the real good of the reader. The critic, however, may be disposed to be severe; and it will, perhaps, be easy for him to observe imperfections. But be this as it may: I can assure him I feel myself happy in the idea that the work is not intended to serve a party, to encourage bigotry, or strengthen prejudice, but 'for the service of truth, by one who would be glad to attend and grace her triumphs; as her soldier, if he has had the honour to serve successfully under her banner; or as a captive tied to her chariot wheels, if he has, though undesignedly, committed any offence against her.' After all, however, what a learned author said of another work I say of this:—'If it have merit, it will go down to posterity; if it have none, the sooner it dies and is forgot the better.'"

p. iii, iv.

We adduce the following successive articles, as a fair specimen of the work and the talents of its Author.

"**INTERIM**, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the emperor Charles V. when he had defeated their forces. It was so called, because it was only to take place in the *interim*, till a ge-

neral council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: The emperor had made choice of three divines, viz. Julius Phlug, bishop of Naumberg; Michael Helding, titular bishop of Sideon, and John Agricola, preacher to the elector of Brandenburg; who drew up a project, consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God; that our sins are remitted; the church and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession; and prayers for the dead.

"The emperor sent this project to the pope for his approbation, which he refused; whereupon Charles V. published the imperial constitution, called the Interim, wherein he declared, that 'it was his will, that all his catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal church; and that those who had separated themselves from it should either reunite themselves to it, or, at least, conform to this constitution; and that all should quietly expect the decisions of the general council.' This ordinance was published in the diet of Augsburg, May 15, 1548; but this device neither pleased the pope nor the protestants: the Lutheran preachers openly declared they would not receive it, alledging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it; nor would the duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he disfranchised the cities of Magdeburg and Constance for their opposition.

"**INTERMEDIATE STATE**, a term made use of to denote the state of the soul between death and the resurrection. From the scriptures speaking frequently of the dead as sleeping in their graves, many have supposed

that the soul sleeps till the resurrection, *i. e.* is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, 17 Mat. 3. —23 Luke, 42. 5 2d Cor. 6. 1 Phil. 21. 16 Luke, 22, 23. 6 Rev. 9. See articles Resurrection, Soul, and Future State; Bishop Law's Appendix to his Theory of Religion; Bennet's *Olam Haneshamoth*, or View of the Intermediate State; Archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection; in which last the reader will find a large account of the writings on this subject, from the beginning of the reformation to almost the present time. See also, Doddridge's Lectures, lect. 219.

"*Intolerance* is a word chiefly used in reference to those persons, churches, or societies, who do not allow men to think for themselves, but impose on them articles, creeds, ceremonies, &c., of their own devising. See *Toleration*. Nothing is more abhorrent from the genius of the christian religion than an intolerant spirit, or an intolerant church. 'It has inspired its votaries with a savage ferocity; has plunged the fatal dagger into innocent blood; depopulated towns and kingdoms; overthrown states and empires, and brought down the righteous vengeance of heaven upon a guilty world. The pretence of superior knowledge, sanctity and authority for its support, is the disgrace of reason, the grief of wisdom, and the paroxysm of folly. To fetter the conscience, is injustice; to ensnare it, is an act of sacrilege; but to torture it, by an attempt to force its feelings, is horrible intolerance; it is the most abandoned violation of all the maxims of religion and morality. Jesus Christ formed a kingdom purely spiritual; the apostles exercised only a spiritual authority under the direction of Jesus Christ; particular churches were united only by faith and love; in all civil affairs they submitted to civil magistracy; and in religious concerns they were governed by the reasoning, advice, and exhortations of their own of-

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ficers: their censures were only honest reproofs; and their excommunications were only declarations that such offenders, being incorrigible, were no longer accounted members of their communities.' Let it ever be remembered therefore, that no man or men have any authority whatever from Christ to domineer over the consciences, or persecute the persons of any whose religious principles agree not with their own. See *Lowell's Sermons*, ser. 6; *Robinson's Claude*, vol. II. p. 227, 299; *Saurin's Ser.* 3d vol. p. 30, preface; *Locke on Government and Toleration*.

"*Intrepidity*, a disposition of mind unaffected with fear at the approach of danger. *Resolution* either banishes fear or surmounts it, and is firm on all occasions. *Contage* is impatient to attack, undertakes boldly, and is not lessened by difficulty. *Valour* acts with vigour, gives no way to resistance, but pursues an enterprize in spite of opposition. *Bravery* knows no fear; it runs nobly into danger, and prefers honour to life itself. *Intrepidity* encounters the greatest points with the utmost coolness, and dares even present death. See *Courage*, *Fortitude*.

"*Investiture*, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen, a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical Hist.* cent. 11, part 2, chap. 2." p. 391—401.

"*Joachimites*, the disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistercian monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the holy scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings

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were condemned by the fourth Lateran council.

"His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to their's, viz. the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of Monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel; the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only." p. 402.

CLXIV. THE NONCONFORMIST'S MEMORIAL; being an Account of the Lives, Sufferings, and printed Works of the Two thousand Ministers ejected from the Church of England, chiefly by the Act of Uniformity, Aug. 24, 1666. Originally written by EDMUND CALAMY, D.D. Abridged, corrected, and methodized, with many additional Anecdotes, and several new Lives, by SAMUEL PALMER. Embellished with the Heads of the principal Divines, chiefly from original Pictures, 2d Edition, vol. I. and II. (to be completed in 3 vols.)

THE reason of publishing this edition, and the improvements introduced in it, may be seen by the following extract from the postscript to the former preface.

"Being encouraged by the increasing demand for this work, to undertake a new edition; I gladly embrace

the opportunity now afforded of bringing forward a considerable number of articles which were received too late to be inserted in the former; together with many important additions and corrections since made, in consequence of further researches, and the friendly communications of various correspondents. The chief additions which I have made are from scarce funeral sermons and lives, which have fallen into my hands since the work was first published, and from the farewell sermons of the most distinguished of the London ministers, the extracts from which, in some instances, will supply the defects in the biographical narratives, and throw considerable light on the characters of the men. Some new lives have also been inserted, principally from Mr. Cotton Mather's History of New England, the most considerable of which is that of Mr. John Bailey, whose name had not been before mentioned.

"Many other additions and corrections have been received since the circulation of the proposals for this new edition, from different persons, to whom particular acknowledgments will be made in the close; as likewise to others who may hereafter contribute towards the perfection of this work. But in this place must be mentioned the special obligations which the public are under to Mr. Isaac James, of Bristol, who has bestowed great pains in examining various records which had not before been consulted.

"Besides the above improvements, the reader must be informed, that greater liberties have now been taken than had been before, with the original composition, which has been amended throughout; so that this may be considered as being, in a manner, a new work; which is mentioned to satisfy such persons as have intimated that the improvements in this edition should have been separately printed for the accommodation of those who were possessed of the former.

"In consequence of the great quantity of new matter which has been introduced, it was found necessary to make an additional volume. It is to be regretted that this edition is so much more expensive than the former was: but if the additional price of paper, which is now doubled,

and the increased expence of printing, be duly considered, this will be allowed to have been unavoidable."

As specimens of this work, which may be unknown to many of our readers, we subjoin the two following articles; and would only here add, that the portraits we have hitherto seen are in general well executed, and some of them beautiful.

"Matthew Pool, M. A. of Eman. Col. Camb. son of Francis Pool, Esq. born in the city of York. Richard, the grandfather, was descended of the ancient family of the Poles*, of Spinkhill, in Derbyshire. Being driven thence upon occasion of his inclination to the Reformation, he lived at Sike-house, and afterwards at Drax Abbey, in Yorkshire, near which place Mr. Matthew Pool had 100l. per ann. left him by his father, who married Alderman Toppin's daughter, of York. He was very facetious in his conversation, very true to his friend, very strict in his piety, and universal in his charity. He set on foot a good and great project for maintaining young men of ability, studiousness, and piety at the universities, in the study of divinity. He had the approbation of the heads of houses in both of them, and nominated such excellent persons for trustees, and solicited so earnestly, that in a little time, about 900l. per ann. was procured for that purpose. Dr. Sherlock, Dean of St. Paul's, was one of those that were educated on this foundation. But this design was quashed by the Restoration.

"Mr. Pool succeeded Dr. Tuckney, at St. Michael's, where he continued about fourteen years, till the Bartholomew act passed, and was a very diligent preacher and a hard student. With ten years indefatigable study he finished his *Synopsis Criticorum*, in five large volumes, folio, which Mr. Wood owns to be an admirable and useful work; adding, that 'the author left behind him the character of a celebrated critic and casuist.' While he was drawing up this work, and his English annotations, it was his usual custom to rise at three or four o'clock, and take a raw egg about eight or nine, and another about twelve; then to con-

tinue his studies till the afternoon was pretty far advanced; when he went abroad, and spent the evening at the house of some friend; at none more frequently than Alderman Ashhurst's. At such times he would be exceedingly but innocently merry, very much diverting both himself and his company. After supper, when it was near time to go home, he would say, 'Now let us call for a reckoning;' and then would begin some very serious discourse; and when he found the company was composed and serious, he would take his leave of them. This course was very serviceable to his health, and enabled him to go through the great fatigue of his studies, and it seems a noble example of the *utile dulci*. Were the mirth of our conversation always so closed, it would leave no uneasy reflections behind.

"When Dr. Oates's Depositions, &c. were printed, Mr. Pool found his own name in the list of persons who were to be cut off, as was supposed, for what he had written against the Roman Catholics. This gave him not the least concern, till one night having been at the Alderman's, he took one Mr. Chorley to bear him company home; when they came to the narrow passage from Clerkenwell to St. John's Court, two men stood at the entrance, one of whom cried out, 'Here he is.' Upon which the other said, 'Let him alone, for there is somebody with him.' Mr. Pool asked his friend whether he heard what those men said; adding, 'I had been murdered to-night, had not you been with me.' This raised in him such an apprehension of his danger, as occasioned him soon afterwards to retire to Holland, where he ended his days. But whether or no by a natural death has been doubted. It was generally suspected he was poisoned. He died at Amsterdam, October 1679, aged 56.—His great work on the Bible, is deservedly held in high estimation. It includes not only an abridgment of the *Critici Sacri*, but extracts from a great number of treatises and pamphlets that might have been otherwise lost. It was undertaken by the advice of Bishop Lloyd, and patronized by Archbishop Tillotson, and he obtained a royal patent for the sole printing of it. Mr. Granger says of it, 'The plan was judicious,

* So, it seems, the family name was originally spelt, as a correspondent informs the Editor.

'and the execution more free
'from error than seems consistent
'with so great a work being finished
'by one man in so short a time!'"
p. 167—169.

"Thomas Gouge, M.A. of Eaton School, and King's College, Oxford, son of the eminent Dr. William Gouge, of Blackfriars. He was born at Bow, near Stratford, Middlesex. After he had taken his degrees, he left the university and his fellowship, being presented to the living of Colsden, in Surry, where he continued two or three years, and then removed to St. Sepulchre's, in London, in 1638, a large and populous parish, in which, with solicitude and pains, he discharged all the duties of a faithful minister twenty-four years. Besides his constant preaching, he was diligent and charitable in visiting the sick; not only ministering spiritual counsel and comfort to them, but liberally relieving the necessities of the poor. Every morning through the year, he catechized in the church, chiefly the poorer sort, who were generally the most ignorant, and especially the aged, who had most leisure. To encourage them to come for instruction, he once a week distributed money among them; but changed the day, to oblige them to a constant attendance. As for the poor, who were able to get their own living, he set them to work, buying flax and hemp for them to spin. He paid them for their work, and sold it as he could among his friends. By this means he rescued many from idleness, poverty, and vice. This course of his gave the first hint to Mr. T. Firmin of that plan of his for employing the poor, which met with such general applause.

"Mr. Gouge's piety towards God, the necessary foundation of all other virtues, was great and exemplary, yet still and quiet; much more in substance than in shew. It did not consist in finding fault with others, but in the due government of his own life and actions; *exercising himself continually to have a conscience void of offence towards God and man*; in which he was such a proficient, that, after a long and familiar acquaintance with him, it was not easy to discern any thing in him which deserved blame. So great was his modesty, that he never appeared, either by word or action, to put any

value upon himself. In regard to the charities he procured, he would rather impute them to any, who had the least concern in obtaining them, than assume any thing to himself. When he quitted his living of St. Sepulchre's, upon *some dissatisfaction* about the terms of conformity, he forbore preaching; saying, 'There was no need of him in London; and that he thought he might do as much or more good in another way, which could give no offence.' Though afterwards, (being *better satisfied of some things* he had doubted of before,) he had licence from some of the bishops to preach in Wales, when he took his annual journey thither, where he saw great need of it, and thought he might do it with great advantage among the poor, on account of his charities there. He was clothed with humility, and had in a most eminent degree that ornament of a meek and quiet spirit. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant. A wonderful serenity of mind was visible even in his countenance. He was hardly ever merry, but never sad; and upon all occasions appeared the same: always cheerful, and always kind; ready to embrace and oblige all men; and if they did but fear God and work righteousness, he heartily loved them, how distant soever from him in judgment about things less necessary, and even in opinions that he held very dear.

"But the virtue which shone the brightest in him, and was his most proper and peculiar character, was his *charity* to the poor. God blessed him with a good estate, and he was liberal beyond most men in doing good with it; which indeed he made the great business of his life, to which he applied himself with as much constancy and diligence as other men labour at their trades. He sustained great loss by the fire of London, so that (when his wife died, and he had settled his children) he had but 150*l.* per ann. left; and even then he constantly disposed of 100*l.* in works of charity. [He had a most singular sagacity and prudence in devising the

* The words distinguished as above, it is to be remembered, are those of one who had himself expressed his full assent and consent.

most effectual ways of doing good, and in disposing of his charity to the greatest extent, and the best purposes; always, if possible, making it serve some end of piety or religion; e. g. instructing poor children in the principles of religion, and furnishing grown persons, who were ignorant, with the Bible, and other good books; strictly obliging those to whom he gave them, to a diligent reading of them, and enquiring afterwards how they had profited. In his occasional alms to the poor, the relief he gave them was always mingled with good counsel, and as great a compassion for their souls as their bodies; which, in this way, often had the best effects. For the nine or ten last years of his life, he almost wholly applied his charity to Wales, where he thought there was the most occasion for it; and he took great pains to engage the assistance of other persons in his own designs,] and to stir up the rich, in whom he had any interest, to works of charity in general; urging them to devote at least the *tenth* of their estates to this use.

"When he was between sixty and seventy years of age, he used to travel into Wales, and disperse considerable sums of money, both his own and what he collected from other persons, among the poor labouring persecuted ministers. [But the chief designs of his charity there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons grown up with the necessary means of religious knowledge.] With a view to the former, he settled three or four hundred schools in the chief towns; in many of which women were employed to teach children to read, and he undertook to pay for some hundreds of children himself. With a view to the latter, he procured them Bibles, and other books of piety and devotion, in their own language; great numbers of which he got translated, and sent to the chief towns, to be sold at easy rates to those that were able to buy them, and given to such as were not. In 1675 he procured a new and fair impression of the Welch Bible and liturgy, to the number of 8000; one thousand of these were given away, and the rest sold much below the common price. He used often to say with pleasure that he had two liv-

ings, which he would not exchange for the greatest in England; viz. Christ's Hospital, where he used frequently to catechise the poor children; and Wales, where he used to travel every year (and sometimes twice in the year) to spread knowledge, piety, and charity.

"A certain author* insinuates, that his charities in Wales were only to serve a *party*, and that the visible effect of them is, the increase of the *dissenters*. This reflection on his memory is as false as it is invidious. For he was so far from that narrowness of spirit, or bigotry to the interest of the dissenters, that he procured the Church Catechism, with a practical exposition of it, and the Common Prayer, to be printed in Welch, and freely given to the poor; as well as The Whole Duty of Man, The Practice of Piety, and other practical books, containing such things only as good Christians are generally agreed in, and not one to persuade people to nonconformity. If the growth of *dissenters*, in Wales, be an effect of the increase of *knowledge* there, we cannot help that. They, whose consciences are enlightened and moved by the word of God, will be always disposed to pay a greater veneration to divine truths and ordinances than to such usages as are merely human; and will be naturally apt to scruple those things that want the sacred impress of divine authority. And if this gentleman thinks the best expedient to prevent this, is to keep the people in the same state of ignorance they were in during the period of which his history treats, he has the papists on his side, but it is hoped none that understand Protestant principles.

"While Mr. Gouge was doing all this good, he was persecuted even in Wales, and excommunicated, for preaching occasionally, though he had a licence, and though he went constantly to the parish churches and communicated there. But, for the love of God and men, he endured these and all the difficulties he met with, doing good with patience and with pleasure. So that, all things considered, there have not, since the primitive times of Christianity, been many among the sons of men to whom

* Mr. Wynnes, in his edition of Powell's Hist. of Wales.

that glorious character of the Son of God might be better applied, 'that he went about doing good.' He died suddenly in his sleep, Oct. 29, 1681, aged 77. His funeral sermon was preached by Dr. Tillotson, afterwards Archbishop of Canterbury, (from which the above account is principally extracted.) Mr. Baxter says, 'He never heard any one person speak one word to his dishonour, no not the highest prelatists themselves, save only that he conformed not to their impositions.' p. 184—188.

CLXV. YOUTH'S MONITOR, in Verse; in a Series of Little Tales, Emblems, Poems, and Songs, moral and divine. Many of them written for the Use of Sunday Schools. By JOHN BURTON.

CONSIDERING these as the produce of the leisure hours of a young man, and as designed for young people, we conceive our readers will not be displeased with the following specimens.

"JOSEPH AND EDWIN.

"The Bird's-Nest.

"As Joseph and Edwin were walking one day,
In the spring of the year, when the fields
were all gay,
And the songsters were fled to the grove :
No murmur was heard, all was transport and joy,
Save the chirp of young birds in a thicket hard by,
Where the silver streams softly did move.
They paus'd, and they listen'd, then fixed
their eyes
On the place whence they thought might
proceed the small noise,
And agreed to explore the rude spot ;
With limbs all alert, and with hearts full of
glace,
They sprang to the thicket, most anxious to
see
Could they find out the chirpers or not.
Said Joseph to Edwin, inspir'd with delight,
O Edwin, my boy, what a transporting
sight !
Here's a nest of young birds, I declare it !
Here, here, my brave play-mate, go run
with them home,
And soon, my dear boy, I will joyfully
come,
And the prize we will equally share it.

Ere young Edwin reach'd home, the poor
mother with food
Came flying full speed to supply her young
brood ;

But, ah ! what a heart-piercing sight !
The ruffians had robb'd her of all that was
dear :—
She chirp'd, and she call'd, but no more
could they hear,
And she mourn'd from the morn to the
night.

As Joseph observ'd her, his soul it did melt ;
Oh the painful sensations that poor Joseph
felt

In reviewing the deed that was done !
He ran home in haste to restore them
again,

But, alas ! they were dead, all his efforts
were vain :—

And his soul did in bitterness moan."

p. 11—13.

"THE BOY AND THE WASP.

"A headstrong boy, with wishful eye,
Watch'd the meand'ring of a fly,
As in a room with soaring wing,
It skimm'd and humm'd from thing to
thing :

He often wish'd that he could gain it,
At length endeavour'd to obtain it ;
Where tracing of its winding track,
First to one end, then turning back,
Till wearied out with fruitless toil,
He sat him down to rest awhile :
Soon for pursuit he up again,
Labour'd and toil'd with anxious pain,
Until at length with eager grasp,
He gain'd his prize,—a vengeful wasp ;
Which soon as caught, with dreadful spring,
Sent deep its perforating sting.
See the poor boy, in dread surprise,
Now writhing in deep agonies ;
No more the golden fly delights him,
But how its very sight affrights him.—
Such recent proof, conviction brings,
That wasps, though beautiful, have stings !"

"REFLECTION.

"Poor suffering boy, hadst thou but known
Ere thou hadst run the insect down,
The power it had to give thee pain,
Thou would'st, methinks, have shunn'd the
bane :
Nor thus have toil'd to gain an adder,
With wounding sting and pois'nous bladder.

"APPLICATION.

"Too oft, alas ! like this poor boy,
We grasp at many a seeming joy ;
Which soon as gain'd we feel a dart
Strike deep, and wound our inmost heart."

p. 33, 34.

From a few "Miscellaneous Poems
for persons of riper years," which

are subjoined, we select the following :

“MIDNIGHT.

“Tis now gone twelve, my soul how deep
the gloom !
Nought round me strikes, save emblems
strong of death ;
No sound breaks forth, but groans, and sigh-
ing breath :
No fields are seen to smile, no trees to
bloom.
’Twas night to seven when Sol in abrupt
haste
Shot down the western steep his gladdening
ray ;
Where now in happier lands he holds his
day,
While Albion lies forlorn,—a dreary waste :
Clouds congregating fast obtrude their shade,
And the night’s lamp has slunk beneath the
dell.—
Ah me ! when mental midnight glooms per-
vade,
How sinks the soul all ’neath their potent
swell !
When the true source of light forbears to
shine,
Mid-day is blackest night, e’en on equator’s
line !” p. 86, 87.

CLXVI. THE ASIATIC REGISTER; or, a View of the History of Hindustan; and of the Politics, Commerce, and Literature of Asia, for the Year 1801. Thick 8vo.

THIS work, as many others, arose out of the growing importance of our Asiatic possessions, and the necessity of a better acquaintance with them to all who are interested in East Indian affairs.

The present is the 3d vol. of this work, and is executed upon the same plan as our Annual Registers; the various articles are classed under the following heads:—History of Hindustan—Chronicle of Events in India—Promotions—Home Intelligence—State Papers—Proceedings in Parliament—Proceedings at the India House—Characters, including Biographical articles—Miscellaneous Tracts—Poetry—Account of Books. As specimens of the manner in which the principal departments are executed, we give the following extracts :

Under the article History we have but one chapter; (viz. the 3d), of which we shall give the contents and introduction.

“Recapitulation of the Subjects of the First and Second Chapters—Observations on the Constitution of the

Mogul Empire, and on the Political and Commercial State of India, at the Beginning of the Seventeenth Century—An Account of the early Intercourse between Great Britain and India—The Origin of the English East India Company—The First Charter granted to that Company by Queen Elizabeth—The Arguments against the India Trade, and the Establishment of an exclusive Company, with the Replies to these Arguments—The First trading Voyages to India by the Company’s Ships—The Embassy of Sir Thomas Rowe to the Court of Jehanger, the Emperor of Hindustan—The Establishment of English Factories in different Parts of India during the Reigns of that Prince, and of his Cotemporary, James the First of England.

“In the preceding chapters we brought down our history to the close of the sixteenth century. We introduced it by surveying the state of ancient Hindustan, with regard to religion, civil government, laws, manners, arms, commerce, arts, sciences, and literature; so that a just and distinct notion might at once be formed of these important particulars. This introduction we followed by a connected series of every well authenticated public event in the civil history of the empire, from the earliest ages to the death of Akbar; by a view of the commercial intercourse between India and Europe, previous to the discovery of the passage by the Cape of Good Hope; and by a concise account of the rise and progress of the Portuguese establishments, together with a developement of the causes of their declension. We now proceed to call the attention of our readers to still more interesting topics.

“The political situation of Hindustan, at the beginning of the seventeenth century, has been noticed in our view of the reign of Akbar. But before we enter upon the principal subject of this chapter, it seems essential to make our readers fully acquainted with the condition, not only of the continent, but of the islands of India, both in respect to politics and commerce, at the commencement of the direct trade between these countries and England.

“At the death of Akbar, in 1605, his dominions extended from the Tibet mountains on the north, to the provinces of Visiapur and Golconda

on the south; and from the confines of Aracan, Meekly, Assam, and Bootan, on the east, to the river Attock and Cabulistan on the West. This vast territory comprehended the finest and richest countries in India. It consisted of one hundred and five provinces, and two thousand seven hundred and thirty-seven districts. With a view to the better government of his extensive empire, to meliorate the condition of his subjects, and thereby to advance the general prosperity, Akbar divided his dominions into fifteen subahs, over each of which he appointed a subahdar or viceroy. The names of these subahs were, Delhi, Agra, Allahabad, Oude, Agimer, Ahmedabad, Bahar, Bengal, Cabul, Lahore, Multan, Malwa, Berar, Kandesh, and Ahmednagur. The empire thus divided, was governed nearly on the same principles as the ancient Hindu states, though the emperor ruled with a much more absolute sway than the Hindu kings; for he had not, like them, an arbitrary system of religion, interwoven with the civil code, and a domineering hierarchy, who by that code was placed above the prince in the order of society, constantly operating as a check on his conscience, and thereby restraining him in the commission of tyrannical acts. Akbar inherited from his ancestors on the throne of Delhi, a power in every respect unlimited and uncontrollable; but it was his glory to exercise that power according to the immutable and established maxims of universal justice. Though he possessed in an eminent degree all the qualifications of a great warrior, his turn of mind inclined him to promote the peaceful arts, and to encourage industry amongst his subjects. In the dominions which he conquered, as well as in those which he held by inheritance, he restored the Hindus not only to the free exercise of their religion, but to many of their civil rights. In treating of the ancient Hindu governments, we have already shewn that the prince was the absolute and sole proprietor of the soil: that the land throughout his dominions was apportioned in small allotments to the husbandman, by whom it was cultivated, which allotments they held by perpetual hereditary leases; that the gross produce of the soil constituted the revenues of the state, and that one

sixth part only of that produce had from immemorial custom been demanded by the prince. Of this proportion of the gross produce part was paid in kind, and part in money. The state of landed property in Hindustan continued nearly the same for the first three centuries after the Mahomedan conquests. The Ghiznian princes were rude and ferocious fanatics, who overrun rather than subdued the western provinces, and whose short sighted avarice never looked beyond the immediate plunder of moveable property. Instead of taking possession of, they destroyed the sources by which alone they could have secured to themselves real wealth and permanent power. Whenever they wanted a supply of money, they plundered the manufacturers, merchants, and peasantry, and laid waste the districts contiguous to the royal residence. Under such circumstances, nothing but the extraordinary fertility of the country, and the indefatigable industry of its native inhabitants, could possibly have preserved it from total ruin.

"After the establishment of the Afghan dynasty in Hindustan, the Hindus appear to have been somewhat less severely oppressed. The princes of that race, though not less cruel or avaricious, were infinitely more politic than their predecessors. They saw the absurdity of stripping their conquered subjects of the whole of their property, and in effect defeating their own object, by precluding them from having any property to pillage in future. These princes therefore exacted heavy tributes throughout the whole of the provinces they had subdued; without fixing, however, any mode or rate of payment, or establishing any sort of systematic arrangement. They made no appropriation of any part of the lands in their dominions, except the provinces of Delhi, and the Duab. In these the Hindu husbandmen were required to convert into money the greatest part of the gross produce of their farms, which money was collected by the choudries or collectors, and by them paid into the royal treasury.

"The first Mahomedan monarch who made any change in the political economy of Hindustan, was Alla-ud-deen, whose reign, institutions, and personal character, have been al-

ready noticed. After causing an accurate survey to be made of all the provinces in his dominions, he directed the Hindu collectors to make estimates of the value of the gross annual produce of the land in every district; one-half of the whole he appropriated to himself: and Ferishta adds, 'that he reduced the choudries to the level of the class of ryots; so that these opulent collectors might not throw the burden from themselves on the industrious farmers.' He also enacted, that the fees received by the collectors, as 'perquisites of office, should in future be paid into the royal treasury.' This heavy impost, but still more the alteration which was made in their ancient customs, reduced the peasantry to misery and despair; the cultivation of the lands was neglected; and many of the opulent ryots in the northern provinces abandoned their houses and fled to the woods. At the death of Alla, this destructive system was discontinued; but the same rate of impost was exacted, with more or less rigour, from that period till the accession of Firose-Shah. But that judicious and benevolent monarch no sooner assumed the reins of government, than he remitted a great part of the assessment made by Alla; and by many wise and salutary regulations, restored the agriculture, and revived the commerce of the empire.

"The conquest of Timur, which took place above about ten years after the death of Firose-Shah, involved the whole country in anarchy. Whether the institutes of that celebrated prince were prepared for Hindustan or for Persia, is a question of little importance, as they never were adopted in any country; though Akbar indeed appears to have profited by them in forming his plan of government. From the invasion of Timur, until the reign of Akbar, the information which has been handed down by Ferishta, respecting the state of the landed property, is very imperfect. It would appear, however, that though the exactions which were made by the sovereign were immoderately high, and occasionally enforced with circumstances of the most atrocious cruelty, yet trade and agriculture were carried on by the industrious Hindus according to their ancient customs, in spite of the oppression under which

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they groaned. None of the Mussulman princes, during that period, made any material alteration in the state of property, or in the mode of collecting the revenues. Whilst the royal treasury was regularly kept full, they were little anxious about the sources from whence it was supplied.

"On the accession of Akbar, a system of moderation was immediately adopted. The first edict that was issued was strictly to prohibit the exaction of peishcush or tribute from the farmers, to let all merchandize pass toll free, and to forbid the practice of recruiting the army by force from amongst the Hindu labourers. This edict, which was rigidly enforced, and followed by others of the same complexion, in a few years changed the face of affairs over the whole empire, and paved the way for those institutions which crowned the reign of this prince with a just and durable glory." p. 1—4.

(To be concluded in our next.)

CLXVII. A SHORT HISTORY of the ancient Israelites; a Work of the greatest Utility to all who desire fully to understand their various Customs, Manners, &c. Written originally in French by the ABBE FLEURY Much enlarged from the "Apparatus Biblicus" of PERE LAMY, and corrected throughout by A. CLARKE Crown. 8vo. boards.

BISHOP HORNE says, in one of his discourses, "This little book (meaning the Abbé Fleury's) contains a concise, pleasing, and just account of the manners, customs, laws, polity, and religion of the Israelites. It is an excellent introduction to the reading of the old Testament, and should be put into the hands of every young person. An elegant English version of it (he adds) by Mr. Farnsworth was first printed in 1756." This version is the same for substance as is here reprinted, but corrected and enlarged (as the title expresses it) from Père Lamy, a man of great erudition, to whom we are indebted for the fourth part of the present volume. As a specimen of the work, we shall extract the second chapter of Part I. On the *employments* of the Israelites, particularly *agriculture*.

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"We do not find any distinct professions among the Israelites. From the eldest of the tribe of Judah to the youngest of that of Benjamin, they were all husbandmen and shepherds, driving their ploughs and watching their flocks themselves. The old man of Gibeah, that lodged the Levite, whose wife was abused, was coming back at night from his work, when he invited him to sojourn with him. Gideon himself was threshing his corn when the angel told him he should deliver his people. Ruth got into the good graces of Boaz by gleanings at his harvest. Saul, though a king, was driving oxen when he received the news of the danger Jabesh Gilead was in. Every body knows that David was keeping sheep, when Samuel sent to look for him to anoint him king; and he returned to his flock, after he had been called to play upon the harp before Saul. After he was king, his sons made a great feast at the shearing of their sheep. Elisha was called to be a prophet as he drove one of his father's twelve ploughs. The child that he brought to life again was with his father at the harvest when it fell sick. And Judith's husband, though very rich, got the illness of which he died on the like occasion. The Scripture abounds with such examples.

"This, without doubt, is what most offends those who are not acquainted with antiquity, and have no opinion of any customs but their own. When one speaks of ploughmen and shepherds; they figure to themselves a parcel of clownish boors, that lead a slavish miserable life, in poverty and contempt, without courage, without sense or education. They don't consider, that what makes our country people commonly so wretched, is their being slaves to all the rest of mankind: since they work not only for their own maintenance, but to furnish necessaries for all those that live in a better manner. For it is the countryman that provides for the citizens, the officers of the courts of judicature and treasury, gentlemen, and ecclesiastics: and whatever ways we make use of to turn money into provisions, or provisions into money, all will end in the fruits of the earth, and those animals that are supported by them. Yet when we compare all these different conditions together,

we generally place those that work in the country in the last rank; and most people set a greater value upon *fat idle citizens*, that are *weak*, and *lazy*, and *good for nothing*, because, being richer, they live more luxuriously, and at their ease.

"But if we imagine a country, where the difference of conditions is not so great, where to live genteelly is not to live without doing any thing at all, but carefully to preserve ones liberty, which consists in being subject to nothing but the laws and public authority; subsisting upon ones own stock, without depending upon any body, and being content with a little, rather than do a mean thing to grow rich; a country where idleness, effeminacy, and ignorance of what is necessary for the support of life, were discountenanced, and where pleasure was in less esteem than health and strength: in such a country it would be more creditable to plow, or keep a flock, than to follow diversions, and idle away all ones time. Now there is no necessity of having any recourse to Plato's commonwealth to find men of this character, for so lived the greatest part of mankind for nearly four thousand years.

"To begin with what we are best acquainted with. Of this sort were the maxims of the Greeks and Romans. We see every where in Homer, kings and princes living upon the fruits of their lands and their flocks, and working with their own hands. Hesiod has written a poem on purpose to recommend husbandry, as the only credible means of subsisting and improving ones fortune; and finds fault with his brother, to whom he addresses it, for living at other people's expence, by *pleading causes*, and following affairs of that kind. He reckons this employment, which is the sole occupation of so many amongst us, no better than idleness. We see by Xenophon's *Economics*, that the Greeks had no way lessened their opinion of husbandry, when they were at the highest pitch of politeness.

"We must not therefore impute the fondness of the Romans for husbandry to stupidity and want of letters: it is rather a sign of their good sense. As all men are born with limbs and bodies fit for labour, they

thought every one ought to make use of them; and that they could not do it to better purpose than in making the earth afford them a certain maintenance and innocent plenty. It was not, however, covetousness that recommended it to them; since the same Romans despised gold, and the presents of strangers. Nor was it want of courage and bravery; since at that very time they subdued all Italy, and raised those powerful armies with which they afterwards conquered the whole world. On the contrary, the painful and frugal life they led in the country was the chief reason of their great strength, making their bodies robust and inured to labour, and accustoming them to severe discipline. Whoever is acquainted with the life of Cato the Censor, cannot suspect him of a low way of thinking, or of meanness of spirit: yet that great man, who had gone through all the offices in the commonwealth when it flourished most, who had governed provinces and commanded armies; that great orator, lawyer, and politician, did not think it beneath him to write of the various ways of managing lands and vines, the method of building stables for different sorts of beasts, and a press for wine or oil; and all this in the most circumstantial manner; so that, we see, he understood it perfectly, and did not write out of ostentation or vain-glory, but for the benefit of mankind.

"Let us then frankly own that our contempt of husbandry is not founded upon any solid reason; since this occupation is no way inconsistent with courage, or any other virtue that is necessary either in peace or war, or even with true politeness: Whence then does it proceed? I will endeavour to shew the real cause. It comes only from use, and the old customs of our own country. The Franks, and other people of Germany, lived in countries that were covered with forests: they had neither corn nor wine, nor any good fruits: so that they were obliged to live by hunting, as the savages still do in the cold countries of America. After they had crossed the Rhine, and settled on better lands, they were ready enough to take the advantages that result from agriculture, arts, and trade; but would not apply *themselves* to

any of them. They left this occupation to the Romans whom they had subdued, and continued in their ancient ignorance, which time seemed to have made venerable; and entailed such an idea of nobility upon it, as we have still much ado to get the better of.

"But, in the same degree that they lessened the esteem for agriculture, they brought hunting into credit, of which the ancients made but little account. They held it in the highest repute, and advanced it to very great perfection, sparing neither pains nor expence. This has been generally the employment of the nobility. Yet, to consider things in a true light, the labour spent in tilling the ground, and rearing tame creatures, answers at least as well as that which only aims at catching wild beasts, often at the expence of tillage. The moderate pains of one that has the care of a great number of cattle and poultry, is, surely, as eligible as the violent and unequal exercise of a hunter; and oxen and sheep are at least as useful for our support as dogs and horses. It may well therefore be asserted, that our customs, in this point, are not as agreeable to reason as those of the ancients.

"Besides, the Greeks and Romans were not the only people that esteemed agriculture as the Hebrews did: the Carthaginians, who were originally Phœnicians, studied it much, as appears by the twenty-eight books which Mago wrote upon that subject. The Egyptians had such a reverence for it, as even to adore the creatures that were of use in it. The Persians, in the height of their power, had overseers in every province to look after the tillage of the ground. Cyrus the younger delighted in planting and cultivating a garden with his own hands. As to the Chaldeans, we cannot doubt of their being well skilled in husbandry, if we reflect upon the fruitfulness of the plains of Babylon, which produced two or three hundred grains for one. In a word, the history of China teaches us, that agriculture was also in high esteem among them in the most ancient and best times. Nothing but the tyranny of the northern nations has made it so generally disesteemed.

"Let us then divest ourselves of the mean opinion we have conceived

of it from our infancy. Instead of our villages, where we see on one side castles and houses of pleasure, and on the other miserable huts and cottages, let us imagine we saw those spacious farms which the Romans called villas, that contained an apartment for the master, an inner yard for poultry, barns, stables, and servants' houses; and all this in exact proportion, well built, kept in good repair, and exceedingly clean. We may see descriptions of them in Varro and Columella. These slaves were most of them happier than our country people, well fed, well clothed, and without any care upon their hands for the sustenance of their families. The masters, frugal as they were, lived more to their satisfaction than our gentry. We read in Xenophon of an Athenian citizen, who, taking a walk every morning into the fields to look after his workmen, at the same time promoted his health by the exercise of his body, and increased his substance by his diligence to make the most of it. So that he was rich enough to give liberally to religious uses, the service of his friends, and country. Tully mentions several farmers in Sicily, so rich and magnificent, as to have their houses furnished with statues of great value, and were possessed of gold and silver plate of chased work.

"In fine, it must be owned, that as long as the nobility and rich men of a country were not above this most ancient of all professions, their lives were more happy, because more conformable to nature. They lived longer, and in better health, their bodies were fitter for the fatigues of war and travelling, and their minds more serious and composed. Being less idle, they were not so tired of themselves, nor so solicitous in refining their pleasures. Labour gave a relish to the smallest diversions. They had fewer evil designs in their heads, and less temptation to put them in execution. Their plain and frugal way of living did not admit of extravagance, or occasion their running into debt. There were, of consequence, fewer lawsuits, selling up of goods, and families ruined: fewer frauds, outrages, and such other crimes, as real or imaginary poverty makes them commit, when they are not able or willing to work. The worst is, that the exam-

ple of the rich and noble influences every body else: whoever thrives so as to be never so little above the dregs of the people, is ashamed to work, especially at husbandry. Hence come so many shifts to live by ones wits, so many new contrivances as are invented every day, to draw money out of one purse into another. God knows best how innocent all these unnatural ways of living are. They are at least most of them very precarious; whereas the earth will always maintain those that cultivate it, if other people do not take from them the produce of it.

"So far then is the country and laborious life of the Israelites from making them contemptible, that it is a proof of their wisdom, good education, and resolution to observe the rules of their fathers. They knew the first man was placed in the terrestrial paradise to work there; and that, after his fall, he was condemned to more laborious and ungrateful toil. They were convinced of those solid truths so often repeated in the books of Solomon; that *poverty is the fruit of laziness*. That *he who sleeps in summer, instead of minding his harvest, or that plows not in winter for fear of the cold, deserves to beg and have nothing*. That *plenty is the natural consequence of labour and industry*. That *riches, too hastily got, are not blessed*. There we see frugal poverty, with cheerfulness and plainness, preferred to riches and abundance, with strife and insolence; the inconvenience of the two extremes of poverty and wealth, and the wise man's desires, confined to the necessities of life. He enters into a minute detail of economical precepts: *Prepare thy work*, says he, *without, and make it fit for thyself in the field*, and afterwards *build thine house*; which is the same with that maxim in Cato, that planting requires not much consideration, but building a great deal.

"Now that which goes by the name of *work, business, goods*, in the book of Proverbs, and throughout the whole Scripture, constantly relates to country affairs; it always means lands, vines, oxen, and sheep. From thence are borrowed most of the metaphorical expressions. Kings and other Chiefs are called *shepherds*; and the people, their *flocks*; to govern them, is to *find pasture for them*. Thus, the

Israelites sought their livelihood only from the most natural sources, which are lands and cattle: and from hence, all that enriches mankind, whether by manufactures, trade, rents, or trafficking with money, is ultimately derived. What a blessing would it be to the world, were these times of primitive simplicity restored to mankind!" p. 23—32.

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will not be surprised to meet with several mistakes, and will not be hasty in censuring. In so many thousands of dates, places, and prices, these are unavoidable. The chief of those already noticed are the following; which the candid reader will find no difficulty to excuse, and not much labour to correct. The succeeding volumes, it is hoped, will have less cause to claim the public indulgence on this head." p. iii—v.

As specimens of the work itself, we give the following extracts from this volume.

"*ABANO* (*PETRI* de) Pierre d'Apono; (so named from the place of his birth, now called Abbano.) *Opus quod inscribitur, Conciliator differentiarum philosophorum et precipuè Medicorum, per Thomam Septem et Joannem Burster, de Campidona, fol. Mantuæ, 1472, editio princeps, 1l. 11s. 6d.*—A scarce book, but it has been often reprinted.—This editio princeps, at Mr. Gaignat's sale, at Paris, 1769, sold for 79 livres. The author was the most famous philosopher and physician of his age. He was born, A. D. 1250, at a village near Padua. Naudé suspected him of magic, and, according to the reprehensible custom of those times, he was tried for it, but escaped burning by a natural death, at the age of 88, in 1338. Bayle relates his being burnt in effigy afterwards, to suppress the reading of his works.

Another edition of his *Conciliator* was printed at Venice, per Gab. de Tarvisio, 1476, fol. and was sold in the Valliere library, in 1784, for about 1*l.* sterling.—Besides these, we have the following from the same author.

"*Petri Aponi Medici clarissimi in Librum Joan. Mesve addito. Neapoli, 1471. Edit. altera, 1475. Scarce works.*

"*Geomantia, 1556, in 8vo.*

"*Physionomia, Padua, 1474, in 8vo.*

"*Expositio Problematis Aristotelis, Mantuæ, 1475, et 1482, fol.*

"*De Remediis Venenorum, 8vo. sine an. aut loc.*

"*De Remediis Venenorum, Romæ, 1475, 4to.*

"*Tractatus des Venenis, 4to. Paduæ, 1473. Mediolani, 1475, 4to. Idem liber, cum Bened. de Nursia, Conseruatione Sanitatis, Romæ, 1475, 4to.*

"**ABAILARDI et HELOISÆ**, Conjugis ejus, Opera; ex Editione Andree Quercetani, 4to. Paris, 1616, 10s. 6d.—This collection of the works of Abailard was published from the MS. of Francis d'Amboise. The work contains, 1st, Several Letters, the first of which gives an account of the Author's troubles till the assembling of the Council of Sens. The 3d, 5th, and 8th are addressed to Heloisa. 2d, Sermons. 3d, Doctrinal Tracts. The title page of this edition is sometimes dated 1606, and sometimes 1626.

"——— **Epistolæ, ex recensione Ric. Rawlinson**, 8vo. London, 1716, 5s.—This is the best edition of these Letters, and has been corrected from the most authentic MSS. It is not often to be met with.

"——— **Epistolæ, Latin and French**, in 2 tom. printed on vellum, bound in red morocco, with silk ends and morocco cases, 34l. 8vo. Paris, 1732.—This was the only copy ever printed on vellum: it is ornamented with miniatures and beautiful drawings; and was purchased at Mr. Paris's sale, in March, 1791, for 33l. The books in this sale were in the finest condition; 636 articles sold for 7076l. 17s. 6d." p. 1, 2, 3.

"**ACCIDENCE**, 4to. Latin, printed by Wynkyn de Worde, in Caxton's house; no date, but evidently the first step to classical printing in England. He afterwards printed a Terence. In a copy of this book I once found the following note: 'The first book known to have been printed by Wynkyn de Worde, in Fleetstreet, contains the Statutes of the 12th year of King Henry 7th, and was printed in 1497, and consequently this Accidence must have been printed before that time, it being printed at Westminster, in Caxton's house.' Thus, while the learned Italians were printing the best Greek and Latin classics, we were amusing ourselves with childish works, as Hilton's Scale of Perfection, &c. Foreign nations led us more than 50 years; for the Perrotti Grammatica

of Worde, did not appear till 1512: and about the same time, Gradus Comparationum cum Verbis Anomalis simul et eorum composit. Thus endeth ye Degrees of Comparyson imprinted at London by me Wynkyn de Worde. No date." p. 5.

"**ÆSCAYLUS**, born at Athens, about 400 years before Christ, of one of the most illustrious families in Attica. He brought Grecian tragedy, which had been invented by Thespis, to perfection. He was not only one of the most celebrated poets, but was also a very eminent warrior. He bore a distinguished part in the famous battles of Marathon and Platea. Of 97 pieces composed by him, only 7 have reached our times. It is said he lost his life by a very singular accident. Sleeping one day in the open field, an eagle, mistaking his bald head for a stone, let fall a tortoise which she held in her talons upon it, and killed him on the spot. This is said to have happened about 477 years before the Christian era. He was properly the inventor of the stage, or platform, on which the persons of the Drama act; for previous to his time tragedians acted on a sort of carriages, which conveyed them and their implements from place to place; after the manner of our strolling comedians. He was the first also who applied perspective to theatrical decorations; in which he employed Agatharchus, a famous painter of Samos." p. 20.

"**ARS MORIENDI**, fol. No date or place.—This is one of those books which introduced the art of printing, and only preceded it a few years. It consists only of twelve leaves printed on one side from blocks of wood, each representing a dying scene, with some pious ejaculations in Latin. Original copies are very rare; but the whole, in fac simile, has been executed at Nuremberg, in fol. and 8vo. The stile of the execution differs widely from the Bib. Pauperum, as well as the Speculum Salvationis." p. 126.

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